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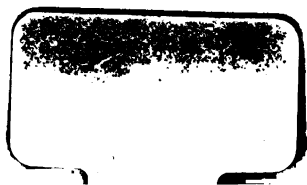
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THE CHILD'S HISTORY
OF
JERUSALEM





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THE CHILD'S HISTORY OF JERUSALEM.

THE CHILD'S HISTORY OF JERUSALEM

*FROM THE EARLIEST HISTORIC NOTICE
TO
THE PRESENT TIME*

By FRANCIS ROUBILIAC CONDER, C.E.

AUTHOR OF "ELEMENTS OF CATHOLIC PHILOSOPHY," "THE TRINITY OF ITALY,"

"PERSONAL RECOLLECTIONS OF A CIVIL ENGINEER," ETC., ETC., ETC.

With Fifteen Illustrations
ENGRAVED ON WOOD BY J. W. WHYMPER



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PREFACE.

IT is not the object of the writer of this little volume to repeat, in feebler words, those immortal pages of the History of Jerusalem, which have been written by prophets and by evangelists, by pilgrims and by crusaders. Their stories have been told once, and for all time. By translation into modern language they lose much of their ancient grandeur, and, thus, of their actual truth.

But a brief general outline of the history of Palestine for four thousand years, connecting, in an unbroken thread, the record of Nehemiah with those of the evangelists, and the account given by Josephus with that of the Sieur de Joinville, is nowhere to be found. It is the aim of the following pages to supply this want, and to throw upon the story the full light of the latest discoveries.

It has been the effort of the writer to present ascertained facts, in their simple truth, uncoloured by the opinions of any sect, school, or creed. If the history is so written as to be readily understood by a child, it will, the Author hopes, be welcomed by those to whom children are dear.



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The coins are drawn of the actual size. The small copper coin on the right, with the *tabernaculum* on the obverse, and three ears of barley

on the reverse, was struck by Herod (Agrippa I.) in his third year, which was the year of the imprisonment of the Apostle Peter. It bears the word *king* in Greek. The emblems probably refer to the two chief annual Jewish Festivals; the Passover, which required for its celebration the ripening of at least three ears of barley, and the feast of Tabernacles.

The large coin is also of copper, and bears the palm-tree, which was an emblem of Judea, and the word *Shemo*, in the Hebrew letters peculiar to the Jewish coins.

Each of the coins in the upper row is a silver Garmes, or the sixth part of a shekel. One bears the representation of a vase, with the inscription *Leheruth Jerusalem*, the other, two silver trumpets, with the inscription *Shekel Isral*. On the reverse is the word *Shemnou*, which has been mistaken for the name *Simon*. It occurs on numerous coins, including one bearing the name of Eleasar, the High Priest; which have been attributed in consequence to Simon, the son of Gioras, and to Simon, the son of Gamaliel, neither of whom are said in history to have struck coins, and to Barcochebas, whose name is not anywhere said to be *Simon*.

The Rabbis explain this word to mean coin. We thus find three very intelligible names for money on the Jewish coinage—*shekel*, referring to weight; *leheruth*, sculpture, referring to stamp; and *shemo*, or *shemono* referring to currency, or acknowledgment by name.

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The photographs of the gems and sculpture, used by our artists have been taken by S. Thompson, and form part of the beautiful series of photographs from the collection of the British Museum, published by Messrs. W. A. Mansell & Co., 2 Percy Street, London.

The illustrations have been drawn on the wood by P. Skelton and other artists, and engraved by Mr. J. W. Whymper.

BOOK I.

THE FIRST DYNASTY.—JEBUSITE KINGS.

BOOK I.

CONTAINING A PERIOD OF 1138 YEARS.

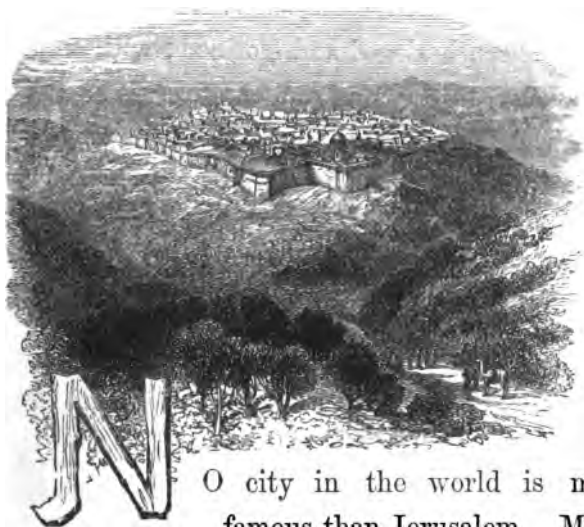
Chronology.

ANNO SACRO.

2629	Battle of Siddim.
2687	Abraham purchases the Cave of Machpelah.
2839	Israel goes into Egypt.
3104	Accession of Eighteenth Dynasty in Egypt.
3185	Accession of Thothmes III.
3186	Birth of Moses.
3264	Accession of Amenophis III.
3269	Passover of the Exodus.
3311	Death of Adoni Zedec.
3317	A.S. Division of land by lot.
3759	David made King.
3766	David takes Jebusi.

The reckoning is that of the Sacred Hebrew writers.

A.S. denotes a Sabbatic year, in the computation by weeks of years.



No city in the world is more famous than Jerusalem. Many are larger. Few are so ancient. No other has such a history.

When forest grew thickly where London now stands, when what is now the heart of Paris was a rushy islet in the Seine, and when wild goats browsed on the seven hills of Rome, Jerusalem was a Royal City.

It is more than four thousand years since the first King whose name we know reigned in Jerusalem. Seven lines or races of Kings, Priests, and

Princes have ruled there since. Twelve times the city has been besieged and stormed ; without counting unsuccessful sieges, and captures without fighting. Three times have the greatest military powers in the world striven to blot out its very memory. More than once the ploughshare has been driven over its site. It has been the Holy City of three different religions, and of a worship older than the eldest of the three. Its name means the City of Peace, but it has been the scene of the utmost fury of war.

Eight hundred years ago, Jerusalem was a household word in every English home. Pilgrims from every country sought the tomb whence Christ had risen. Kings, and knights, and nobles hurried to those Holy Wars of which we have to tell. The most famous men of Europe led the Crusaders : a host of armed pilgrims, wearing the badge of the cross. Chief among them was Godfrey of Boulogne, long spoken of as one of the nine Worthies of the world ; brave, wise, and pure, who refused, when named the first Christian King of Jerusalem, to wear a crown of gold, where his

Saviour had worn a crown of thorns. It was on his return from the Crusades that the lion-hearted Richard of England was betrayed and imprisoned in the Austrian castle of Dürrenstein, and discovered by his faithful minstrel. On his way to Jerusalem, having a second time taken the cross, died, in Africa, Louis the Ninth of France, Saint and King, who owns one of the brightest names in history. Not only did soldiers and pilgrims thus seek the Holy Land, but a great company of children started thitherwards, from France and from Germany, waving branches, singing hymns, and crying that they were on their way to deliver the Holy Sepulchre. None reached the spot, and few returned to tell the tale.

English boys and girls have heard most of Jerusalem under the reigns of its three greatest Kings. The first of these was David, who named the city after himself, and fixed a tabernacle for the sacred ark on Mount Zion. We all know the story of the shepherd youth; of the wars and troubles, and of the long reign of King David, and how his psalms still echo in the music of our churches. No less

famous was his son, King Solomon, whose name is still mighty in the East. It was this wise and splendid King who built such a Temple on Mount Moriah, a hill to the east of the city, as the world had never seen equalled—a Temple of which we have to tell the story. Third of these great Kings was Herod, a warrior from his youth, like David, a builder as splendid as Solomon, but fierce and cruel. He rebuilt the Temple.

It was in the last year of the reign of Herod that a birth took place at Bethlehem, within five miles of Jerusalem, which has made the name of that place memorable for all time. In the royal cloister of the Temple built by Herod, around its mighty wall, and over the olive-shaded peaks that look down on the torrent of the Kedron, walked Those feet which made holy the Holy Land. And therefore are children, through England and through Christendom, taught to look with loving reverence towards Jerusalem, and to call by no other name that Golden City of Hope, of which their chants describe the gates of pearl and jasper walls.

CHAPTER II.

THE HOLY LAND.

JERUSALEM is the chief city of that part of Syria which is called Palestine, or the Holy Land. It can be reached by a traveller within a fortnight from leaving England. Syria lies to the east of the great Mediterranean Sea, which divides Europe from Africa and from Lesser Asia.

The promontory of Acre, in the north of Palestine, at the foot of which the ancient river Kishon burrows its way into the sea, is about five hundred miles further south than the Lizard Point, in Cornwall. Thus the climate of Palestine is much warmer, and the seasons earlier, than those of the British Isles.

When the first early primroses are peeping forth in our copses and hedges, the green corn is in ear

in the Holy Land. While the blue-bells are in bloom, and before the may has spread its sheets of white blossom in our parks, or dropped its crimson flowers on our lawns, the early harvest is reaped. At Lady-Day, Palestine is glorious with wild flowers. The pink and the white cyclamen shed their delicate perfume, and find a home in the stoniest spots. Small wild stocks, huge poppies, red and purple anemones, large yellow marigolds, white heads of garlic and of saxifrage, geraniums, and salvias, and hawk-weeds, spring up in the grass. Red-streaked phloxes grow higher on the rocks, with the fragile and lovely flowers of the rock-rose—yellow and white and purple—and the scented bloom of the cytisus, a smaller and more delicate species of our own broom-plants.

The air of Palestine is as full of music, in this bright spring season, as the earth is gay with flowers. The blackbird is heard long before the earliest swallow has ventured to our shores. The voice of the great spotted cuckoo, the shrill call of the quail, the bark of the lapwing, the hissing and mewing of the little owls in the olive-trees, are

heard at the beginning of March. With April come the great long-legged storks, flying sometimes in clouds that darken the sky. When their clatter is heard, the hoopoe makes his appearance, opening and shutting his beautiful crest in the ever-green oaks—the hoopoe, that royal bird, who is said, in the old Hebrew fables, to have besought Solomon to give him a crown of gold, which the persecuted wearer was afterwards only too glad to exchange for a crown of feathers.

In the time of Solomon, the culture of the country was far more careful than is now the case. When the time of the singing of birds came, and the voice of the turtle-dove was heard in the land, the fig-tree put forth her green figs, and the fragrance of the tender grape came from the vine. Then the little foxes came after the grapes, and the wild hart sprang on the mountains. Then the lions' dens, in Lebanon and in Hermon, were sheltered by a royal growth of fragrant cedars. Pomegranates and apples, nuts and almonds, camphor, spikenard, calamus, and cinnamon; the spice and gum-bearing plants which the Eastern queen brought to the

gardens of Solomon, myrrh, and aloes, and frankincense, grew around the living waters of this paradise, fed with streams as cool as those which flowed from the snow of Lebanon.

Later in the year, when English fields are golden with harvest, and English woods dense with green shadows, we can see how the fury of war has wasted the Holy Land. The old forests are gone—the shadowy palms, and glossy-leaved oaks, and towering cedars. As the hot sun beats fiercely down, and scorches up the grass, and the tender annual plants of the spring, a great veil of stones seems to be cast over the country. All is barren and waste. The traveller who, in July, arrives for the first time at Jerusalem, will think how the heathen have trodden under foot the pleasant land, and made the Holy City a heap of stones.

CHAPTER III.

BOUNDARIES OF PALESTINE.

THE Holy Land is rather smaller than the Principality of Wales. If seen in a bird's-eye view, it would appear as a rocky platform, running north and south. On the west the platform is bounded by a line of cliffs, from the foot of which the low country slopes to the shore of the Mediterranean Sea. On the east, the ground falls gently till it reaches the deep cleft, called the Ghor, at the bottom of which the river Jordan runs into the Dead Sea. Eastward of Jordan, the mountains of Moab, from the tops of which Jerusalem can be plainly seen, bound the view with their purple shadows.

On the sandy tract near the coast, called the maritime plain, flourished, in old time, the Phœni-

cian or Philistine sea-cities of Ascalon, Ashdod, and Gath. There still exists the ruinous, neglected port of Jaffa. The plain, green in some places with pasture, golden in others with corn, and covered with reeds near the water-courses, reaches to the rocky barriers of the hill-country. A range of limestone rock, swelling into knolls and mountains, undulates from Carmel to Hebron; sinks thence, for more than a thousand feet of fall, towards the edge of the desert on the south; and then rises, in the lofty mountain group of Sinai, to the height of 9,300 ft. above the Mediterranean.

The river Jordan has a course unlike that of any other stream in the world. On the southern slope of Hermon, at the foot of a knoll overgrown with shrubs, lies a wide clear pool, from which a full-born river pours down the valley. At half an hour's journey, the stream joins with a larger torrent, rushing down from the heights of Anti-Libanus; and the united streams form a river 90 feet wide. After a course of seven miles, winding through a swampy valley on leaving the stony gorge, the river spreads into a triangular lake, four

miles long and three miles broad, now called Huleh, and formerly Merom; surrounded by a forest of reeds, and abounding in water-fowl.

From this cradle, half morass, half tarn, which lies on the level of the Mediterranean, the full stream of the Jordan rushes on for nine miles more, when it again spreads out into a lake, fourteen miles long and six miles wide, known by the name of the Sea of Galilee. The level of its water is 600 feet below that of the ocean. The shore is broken into bays of great beauty; the beach is of a pearly white, covered with millions of little shells. A fringe of oleanders, which in May are gay with beautiful red blossoms, marks the spot where Jordan steals out from the narrow end of this pear-shaped sheet of water. To the north, the snow-capped summit of Hermon, and the twin peaks, or horns, of Hattin, stand out clear in the bright sky. The Sea of Galilee abounds in fish—the shoals being so thick that Captain Wilson killed three fishes, by a single shot from a pistol. The storms come down with sudden fury, black masses of cloud rolling over the hills, after the first faint

peals of thunder are heard, and the wind lashing the surface of the lake into a sheet of foam.

From the Sea of Galilee, the Jordan again hurries down, till it reaches the lowest spot on which the sun shines. This is the basin of the Dead Sea; a vast chasm, in which the deep cleft of the Ghor, or vale of the Jordan, has sunk to the depth of 2,500 feet below the level of the sea. The Dead Sea is forty miles long, and ten broad. It is deepest at its northern end, where the lowest point to which the land has sunk is to be found, but its surface is 1,200 feet below the Mediterranean. It gradually shallows as it approaches the south, and gives place to a barren valley, like the bottom of a former water-course, which runs under a hill of pure rock-salt. Numerous springs flow from the mountains to the east, into Jordan, and into the sea. One of these, the Callirrhoe, is fed by ten hot springs; and other warm and sulphurous sources are not uncommon.

The heat of the sun raises, from the surface of the Dead Sea, in the form of vapour, all the water that the Jordan, the Arnon, the Kedron, and the

numerous streams that run into the Ghor, bring to its basin. Thus the sea rises and spreads in winter, and sinks in summer, when the evaporation is most active. As none of the salt, which the springs and streams bring down, is raised in the vapour, the Dead Sea is continually growing salter and salter. It is now five times as salt as the Atlantic, and the waters are in consequence extremely buoyant. Masses of mineral pitch are cast upon its shores after storms. Beneath its waters, the Arabian legends tell, lie the ruins of the four cities of the plain; that were overthrown, together with all the region round about them, in the time of Abraham.

East of Jordan, lies the table-land of Moab, rising with steep cliff-like hills from the valley of the three lakes, eleft by deep ravines, and bounded by the desert. South of the Dead Sea, the great desert of Sinai hems in the Holy Land. Hermon and Lebanon, on the north, were the bulwarks of the ancient Syrian kingdom of Damascus; and, later, of that of the Greek Kings of Asia, who reigned at Antioch.

CHAPTER IV.

EGYPT.

EGYPT is so often spoken of in the history of Jerusalem that it is proper to give some account of it.

Egypt is the oldest country known in history. Its monuments are the most ancient in the world. Tombs and temples, pyramids and obelisks, canals and great lakes, have been built and cut in Egypt, under thirty-three lines or dynasties of Kings, during a period of more than four thousand years. The names, and dates, and acts, of many of these Kings, are carved on hard stone in ancient letters, called hieroglyphics, or sacred sculptures, which we are only now learning to read. And we are continually finding more inscriptions, written on the reed paper called papyrus, which are preserved in the tombs.

The land of Egypt is a river-valley, 450 miles long, bounded by rocky hills, and by the barren sands of the Libyan desert. It is watered by the famous river Nile, to which it owes a fertility elsewhere unknown. This wonderful river has its source in a great range of mountain-lakes, in the heart of Africa, 1,600 miles to the south of Egypt. The heavy rains that fall on these mountains feed the constant current to the sea, into which the Nile falls by several mouths. The lofty mountains of Abyssinia, to the south-east of Egypt, also attract, at a certain season of the year, a violent rainfall, which suddenly fills the valleys with a torrent fifty feet deep. The Atbara, which is the name of the Abyssinian river, brings this body of water into the Nile, which then overflows its banks, and waters all the land of Egypt. This occurs every year with great regularity. The water begins to rise at the beginning of June, and reaches its height in 112 days. It then gradually sinks, and returns to its bed by the middle of October.

When we first hear of Jerusalem, in the time

of Abraham, the thirteenth dynasty of Egyptian Kings was reigning in the famous city of Thebes; and, in Lower Egypt, a separate race of Kings bore rule, in the Delta, or three-cornered island, formed by the mouths of the Nile. Before Moses led the children of Israel into Arabia, the powerful Kings of the eighteenth dynasty, established at Thebes, had subdued these Shepherd Kings, and ruled all Egypt. Amenophis III. was the King at the time of the Exodus, and his features, carved in marble, may be seen in the British Museum.

Egyptian history tells of an invasion of Palestine by Sethos, King of Egypt, early in the time when Judges ruled the land. Again, there was an invasion of Gilead by Rameses IV., about the time of Jephtha. The Egyptian Queen of King Solomon was a daughter of Psousennes, the last King of the twenty-first dynasty. He was succeeded by the Regent Sasank, or Shishak, who took Jerusalem in the fifth year of King Rehoboam, the son of Solomon. The monuments of this reign show the figure of the King of Judah, with his arms bound behind his back, among other

princes conquered by Sasank. Later on in the history, Neco II., King of Egypt, who reigned at Sais, killed King Josiah at the battle of Carchemish, took Jerusalem, carried King Jehoahaz prisoner into Egypt, and established his brother Eliakim on the throne of Judah.

The Kings of Upper Egypt were called Pharaoh, which is the Egyptian word for king.

CHAPTER V.

THE EARLIEST NOTICE OF JERUSALEM.

THE first notice that history affords of the Holy Land reaches back to more than four thousand years before the present time. At that period, the valley of the Jordan was watered like a garden, and yielded a rich pasture for wandering flocks. On the sea-coast dwelt the Phœnicians, or Philistines, a seafaring people, who, in early times, sailed as far as the shores of Britain, in quest of that rare metal, tin, which is found in Cornwall, but in very few other places, and which was required for making the bronze, which formed tools and weapons before iron was known. On the tops of the loftiest hills were the cities of the inland people, each surrounded by its strong white wall. Nearly midway between the Mediter-

anean and the Jordan, at a height of 2,500 feet above the sea, rises an oval hill with steep sides, round the base of which formerly wound two deep ravines, now partly filled up. The early settlers on this hill built walls, on the top of the steep rock ; and so secure did they feel in their mountain fastness, that it was called the City of Peace.

A Syrian patriarch, a chieftain like the Arab sheikhs of to-day, but rich in flocks and herds, as well as rich in a divine knowledge, had wandered, from the great eastern river plain, between the Euphrates and the Tigris, to the valley of the Jordan. His nephew was with him ; but, as the land became too narrow for them both, Abraham, for that was the name of the patriarch, left the fertile valley of Siddim to his nephew Lot, and dwelt himself in the land of Canaan, in the table-land of Hebron.

At this time, the King of Elam, or Persia, was the ruler of the East. Conquering Kings had reigned in the city of Shushan, the capital of Elam, for at least a hundred and twenty years before the time of which we now speak. The Cities of

the Plain of Jordan had been subject to the King of Persia, for twelve years, but they had thrown off his rule. The King of Elam, with three other kings, invaded the valley, spoiled the cities, and took off, with their other prisoners, Lot, and all his possessions. When the tidings reached Abraham, he armed his servants, and pursued the men of Elam. He attacked them by night, and recovered his brother's son, and all that he had. On returning from the victory, he was met by Melchi Zedek, King of Salem, the Priest of the Most High God, who brought forth bread and wine, and blessed Abraham. The patriarch gave to the King of Salem the tenth part of his spoil.

This is our first account of Salem, afterwards called Jerusalem, the mountain fortress of the ancient King who was Priest of God, and to whom, as lord of the country, tribute was paid by the Syrian stranger.

CHAPTER VI.

THE PURCHASE OF HEBRON.

FIFTY-EIGHT years after the battle of Siddim, Sarah, the wife of Abraham, died in Hebron, the loftiest part of the hill-country of Palestine, about twenty miles south of Jerusalem. Then, for the first time, the forefather of the Jews became owner of a part of the soil of the Holy Land. He purchased the cave of Machpelah, from Ephron, the son of Heth, for 266 ounces of silver. The spot has been sacred to the memory of the dead ever since. There, thirty-seven years later, Abraham himself was buried. There, were buried Isaac his son, and his wife Rebekah; there, Israel his grandson, and his wife Leah. The Israelites, the descendants of Israel, and the Arabs, who descended from Abraham, by his wives Hagar

and Keturah, have all honoured this venerable tomb. A great wall, like that which surrounds the Temple enclosure at Jerusalem, exists at Hebron to this day, and the Moslem regard the spot as one of the most sacred places in the world.

Although Israel, the grandson of Abraham, was buried at Hebron, he did not die in the Holy Land. He travelled in his youth to Padan Aram, the country of his mother. He returned, later, rich in flocks and herds, with four wives and eleven sons, to Canaan. Benjamin, his youngest son, was born at Bethlehem. After the death of Isaac, at Hebron, Israel dwelt for ten years in the country, and then went, with his whole family, into Egypt, where alone corn was to be found, during a famine that lasted for seven years.

In Egypt, the children of Israel remained for 430 years. They lived at first in peace and plenty, feeding their flocks and herds in the fertile land of Goshen, near the mouths of the Nile. But after the death of Joseph, the son of Israel, who had been sold as a slave into Egypt, where he rose (in consequence of his interpretation of a dream

of the King of Egypt), to the power which led to the settlement of his father's family in Goshen, a new line of Kings bore rule in Egypt. They reigned at Thebes, a great city 150 miles to the south of the Delta, or islands at the mouth of the Nile; and they conquered the Shepherd Kings, who governed the lower part of the country. Under these powerful Theban Kings of all Egypt, the condition of the children of Israel grew worse and worse. They were treated as slaves, and compelled to toil on the vast works carried on by the order of Pharaoh, as we have said that the Egyptian King was called. We may even now see, on the tombs of Egypt, representations of bondmen at work, making and burning bricks, and building them into walls, under the lash of the Egyptian task-masters.

CHAPTER VII.

THE LAWGIVER OF ISRAEL.

IT is not from these pages that you have to learn the history of Moses. His name will always remain one of the most famous in the world. Hidden in a little boat of rushes from the cruel search of the Egyptians, who, at the time of his birth, murdered all the boys born to the Israelites, he was found by Nitocris, the daughter of the King of Egypt, and brought up as her adopted child, in the palace of the Pharaohs. He bore office, under the King of Egypt, in the Ethiopian war. Later, he left Egypt, and lived for forty years as a shepherd, in the land of Midian, where he married the daughter of the Priest of that country. Then he returned, and after a contest with the King of Egypt, which lasted for three

years, led forth the whole people of Israel, to return to the land of their ancestors—Abraham, Isaac, and Israel.

Of the wandering, for forty years, in the great and terrible desert, with its serpents and scorpions, and drought; of the Law that was given on Mount Sinai; and of the rule, the wisdom, and the death of Moses, we cannot here speak. It is of the history of Jerusalem, and of the Holy Land, as far as its history belongs to that of Jerusalem, that we have to tell. We need, therefore, now only say that, in the second month after the Exodus, or departure from Egypt, the Amalekites, who dwelt between Egypt and Palestine, and were descendants of Esau, the eldest son of Isaac, attacked the Israelites on their march. The battle lasted the whole day, the victory remaining with the Israelites.

At the vintage season of the second year after the people had left Egypt, wandering with their herds for pasture, and dwelling in tents like the Arabs of the present time, Moses sent spies from his camp, in the wilderness of Paran, to bring

tidings of the state of Canaan. These men made their way to Hebron, which they found in the possession of a giant race, known as the sons of Anak. They returned, bringing, as a sample of the fruits of the land, figs, and pomegranates, and a cluster of grapes, so large and ripe that they bore it suspended on a staff, between two men. The people were terrified at the account of the warlike occupants of the land they had thought of as their own. They demanded to be led back to Egypt. When Moses refused, they rushed, without his order, on the Amalekites, and were repulsed with great slaughter.

For thirty-eight years from the date of this battle of Hormah, the Israelites wandered as a pastoral people. A hardy, warlike race sprang up during this desert life. And when their great law-giver, Moses, died, his successor, Joshua, crossed the Jordan, to invade the Land of Promise.

The countries inhabited by the descendants of Abraham and of Lot had been respected by Moses during the wandering of the people. Amalek, with whom they had fought, and Edom, the

descendants of Esau ; Moab and Ammon, the descendants of Lot ; were the names of the people who dwelt to the north of Egypt, and to the south and east of the Dead Sea and the Jordan. To the north of the Ammonites, Sihon, king of the Amorites, reigned over the fertile plains of Heshbon. He attacked the Israelites, when they sought to pass through his country, and thus began the war which lasted until the fifteenth year after the death of Moses ; which was the forty-ninth after the Exodus, and a Sabbatic year, or year of rest ; for the Jews reckoned their years, as well as their days, by sevens.

CHAPTER VIII.

DAVID, THE KING.

SEVEN weeks of years had been occupied in the wandering in the desert, the conquest of Gilead and Bashan, and the destruction of thirty-one of the Kings of Canaan. Five of the thirteen tribes of Israel had entered on their allotted portions of Palestine. The Tabernacle was erected in Shiloh, now known as Seilûn ; where the whole people assembled, at a great national festival. Lots were then cast for the division of the remainder of the Holy Land among the seven unsettled tribes, that of Levi having the Priesthood for its portion.

The limits of the tribes of Judah and Benjamin met on that very hill on which stood the city of Melchi Zedek, which was now known by the name of Jebusi. Adoni Zedek, the Jebusite King, had

been conquered and slain by Joshua, when, at the head of a league of five Canaanite Kings, he had attacked the city of Gibeon, to punish it for its ready submission to the invaders. But the city of Jebusi still refused to admit the enemy. Defended by its natural strength and lofty walls, it remained under the rule of its own Kings. It is said, in the book of Judges, that the children of Judah took Jerusalem and set the city on fire. But war with the Canaanites, who dwelt in the mountains, is mentioned in the next paragraph; and a little further on, it is stated that the children of Benjamin did not drive out the Jebusites. It is the most simple explanation that the unwalled part of the city was taken, but not the fortress of Mount Zion. Three hundred and forty years after the death of Joshua, the Jebusites are next mentioned, as living peaceably in Jebus, which the Israelites called the City of the Stranger. They held their own for ninety-three years more; and then David, King of Israel, in the seventh year of his reign, stormed the stronghold of Zion. He afterward dwelt in the fortress, and named it the City of David.

The history of this Shepherd King—the tale of how he kept his father's sheep, as a boy; how he killed a lion and a bear, that attacked the fold; how, while still a stripling, he slew the giant champion of the Philistines, by a smooth pebble from his sling; how he became the son-in-law of Saul, the King; how he was hunted, like a partridge in the mountains, by his father-in-law, and saved, on one occasion, by the love of his wife; how he led troops against the Philistines; and how, when Saul fell in battle, he was called on to wear his crown—is told in the books of Samuel the Prophet, and of the Chronicles of the Kings of Judah. But chiefly is David known by the music of his Psalms. Shepherd, poet, warrior, King, he established in Jerusalem a throne, on which sate, in succession, twenty of his descendants.

King David built, or repaired, a great wall, round the two hills on which Jerusalem stood. The bases of these hills, on the western side, are joined by a ridge of rock, from which a steep ravine ran to the east, dividing the city. On the northern hill, which the Greek writers call Akra,

King Solomon built a fortress, which was called Millo, from a Hebrew word, meaning a stronghold.

David was a warlike and victorious King. He drove the Philistines from the hill-country of Judah. He subdued the Ammonites and Moabites; he occupied Petra and Damascus; and he allied himself with the Kings of Hamath and of Tyre. Towards the close of an active reign of forty years, it came into his heart to build a Temple, at Jerusalem, to shelter the Ark, which was then under the curtains of the Tabernacle that he had pitched for it in Zion. But at the voice of the prophet Nathan, he contented himself with preparing for this great work, which he left to his son, Solomon, to execute. He drew out the pattern of the Holy House, and of the courts which were to surround it. He made ready vast stores of marble and cedar, of iron and brass, of silver and gold, to build and to adorn the Temple. And he purchased of Araunah, the last of the Jebusite Kings, the hill to the east of the city, which was called Mount Moriah, for four hundred ounces of

gold. Thus the tomb of Abraham, at Hebron, and the Temple of God, at Jerusalem, were erected on the only spots in the Holy Land that had been purchased by Abraham and his descendants.



Vespasian.

BOOK II.

**THE SECOND DYNASTY.—KINGS OF THE HOUSE
OF DAVID.**

tribute. He had two distinct fleets of vessels ; one in the Mediterranean Sea, sailing from the port of Joppa, and the other in the Red Sea, trading to India. The tribute of gold that he received each year is said to have been equal to about a million and three-quarters of pounds sterling. He brought chariots and horses from Egypt ; a horse costing twenty-five of our pounds, and a chariot four times as much. He married a daughter of Psousennes, King of Egypt, and built a palace for her, outside the walls of Jerusalem.

King Solomon strengthened the defences which his father, David, had built. He brought water, from the high land near Bethlehem, to Jerusalem, through an aqueduct, which remains to this day. He built a lofty bridge, from the southern hill of the city to the mountain of the Temple, over which he came, from his palace, to offer sacrifice. By providing a fixed abode for the Ark, and a Temple large enough to admit worshippers from every tribe of Israel, he established Jerusalem as the capital of the Holy Land.

King Solomon was visited by an eastern Queen,

who had heard of his fame in her own country, and who brought him rare spices, jewels, and gold. The history of China tells us of a visit to that country, a few years later, of a great Indian Queen, who no doubt was the same person. The Arab writers say that her name was Balkis.

King Solomon was born in the ninth year of his father's reign at Jerusalem. He reigned for forty years. Next to that of the great lawgiver, Moses, the name of Solomon is the most famous in sacred history.

CHAPTER II.

THE LANDS BORDERING PALESTINE.

IN order to understand the course of the history of Jerusalem, we must know something of the people and countries that lay around the kingdom of Israel.

In the time of Solomon, the sea-coast of Palestine, from Mount Carmel on the north, to Joppa, a distance of a little under sixty miles, was held by the tribes of Ephraim, Manasseh, Asher, and Zebulun. North of Acre, the Tyrians maintained their kingdom against the tribe of Asher. Inland, Laish, or Dan, was near the frontier; and the borders of the kingdom of Syria, of which the ancient city of Damascus is the capital, lay across the ranges of Lebanon and of Hermon. Half the tribe of Manasseh held the east bank of Jordan, and a strip

of country, bounded by the mountains of Gilead and Bashan. Beyond these hills dwelt the Ammonites, whose capital, Rabbah, lay nearly twenty miles east of Jordan, and twenty-seven miles north, and about the same distance east, of Jerusalem. From Rabbah, the line of mountains, which hems in the great valley of the Jordan, curves to the east; and the Moabites held the country to the east and south of the river Arnon, and along the eastern shore of the Dead Sea. South of this salt lake was the frontier of Edom, which joined that of the Amalekites, at the southern point of the sea. The country of the Amalekites stretched to the shore of the Mediterranean; and, north of the hills which form the natural southern boundary of Palestine, the Philistines still dwelt in the south-western province, which had been allotted to Simeon and to a part of the tribe of Dan.

Tyre was destroyed by the Assyrians, but afterwards rebuilt; and maintained its independence till the time of Alexander the Great. The Kings of Syria reigned in Damascus, sometimes as tributary to the King of Assyria, and sometimes inde-

pendently, to the time of Tiglath-Pileser II., King of Assyria; whom the Assyrian records describe as occupying Damascus, in the second year of the reign of Ahaz. The city of Damascus is mentioned in the time of Abraham. It is situated in a richly-watered valley, which is one of the loveliest spots in the world. We have before said that the Ammonites and the Moabites were the descendants of Lot, the son of Abraham's brother, and were people of the same blood as the Jews. The Edomites were the descendants of Esau, the elder brother of Jacob, and were thus even nearer blood relatives to the Israelites, than the two former peoples. Eight Kings had reigned in Edom at the time of the invasion of Palestine. The Amalekites were also the descendants of Esau, through his son Eliphaz.

Of these four kindred tribes only one, that of Amalek, attacked the Israelites, on their march from Egypt. This took place in the year after the Exodus. The Amalekites were defeated by Joshua. Four hundred and seventy-seven years later, they were attacked, and almost destroyed, by Saul, and the Prophet Samuel slew their King, Agag, with

his own hand. They are mentioned as enemies of Israel in the time of David ; but the tribe is said to have now utterly perished.

In the march of the Israelites against Palestine, they carefully avoided any attack on either of the three kindred tribes of Edom, Ammon, and Moab. Their first conflict was with the Amorites, who, under their king, Sihon, refused to allow the passage of an armed host through their territory, although they were offered payment for the necessary supplies. The Amorites had been in possession, ever since the days of Israel, of the fertile country about Heshbon, which was occupied by the tribe of Reuben.

The Ammonites invaded Gilead, under their King Nahash, and were routed and scattered by Saul, the first King of Israel. Their capital, Rabbah, was taken by David. They paid tribute to Uzziah. Seventy-six years after the invasion of Palestine, Eglon, King of Moab, allied himself with the Ammonites and Amalakites, and made himself master of the country of the Israelites, for eighteen years, until he was killed by Ehud, a Benjamite. Saul fought

against Moab ; David brought it under tribute. After the division of the kingdoms of Judah and Israel, Moab remained tributary to the latter, but revolted after the death of Ahab. Jehoshaphat, King of Judah, in alliance with the Kings of Israel and of Edom, then attacked Moab and wasted the country. The Ammonites were at this time in alliance with the Moabites. On the return of the Jews from the captivity in Babylon, they married wives of Ashdod, of Ammon, and of Moab, in defiance of the law of Moses. The burning of the bones of the King of Edom into lime is charged as a crime against the Moabites, in the reign of Uzziah, King of Israel.

Edom was occupied and garrisoned by David. Solomon held a port, on the Red Sea, in this country. The King of Edom was allied with Jehoshaphat, King of Judah, in the war against Moab. The last dynasty of Kings that reigned in Jerusalem, before the destruction of the city by Titus, was an Idumean or Edomite line ; being the descendants of Antipas, whom King Alexander, of whom we shall hear by-and-by, made general of Idumea. The son of this Antipas was Herod the Great.

CHAPTER III.

FROM SOLOMON TO ATHALIAH.

THE golden times, which the power and wisdom of Solomon brought to the city of Jerusalem, soon passed away. Rehoboam, the eldest son of the great King, by an Ammonite wife, had none of his father's wisdom, and soon lost the greater part of his dominion. He went to Shechem to be crowned, instead of taking his seat on his father's throne. He disregarded the advice of the Great Council; and ten of the twelve tribes revolted from his rule, and chose a King of their own, named Jeroboam. Out of the wide dominion of Solomon, all that was then left to his son was the city of Jerusalem, and a country round about it of less extent than the West Riding of Yorkshire.

A change of dynasty had taken place in Egypt,

nine years before the death of Solomon. Sasank, or Shishak, who had been regent under the father-in-law of Solomon, then established the twenty-second line of Egyptian Kings. He took advantage of the division of Palestine, and, in the fifth year of Rehoboam, besieged and took Jerusalem. He seized all the treasures of the Temple, including 200 golden spears, and 300 shields of beaten gold, which Solomon had made for the royal guard, and which weighed, altogether, more than four tons of this precious metal. In the Egyptian monuments are to be seen the representations of the triumph of Shishak. In one sculpture, a line of Kings, with their arms bound behind them, as captives, is brought before his throne. Among these we find the title and portrait of the King of Judah.

War continued, between Judah and Israel, for three generations. To prevent his subjects from going up to Jerusalem to sacrifice, Jeroboam built two temples, one at Bethel and the other at Dan, in which he placed golden images, and for which he made priests of the lowest of the people. He

also appointed a festival, a month later than the Feast of Tabernacles, established by Moses. But the priests and Levites, throughout the country of the ten tribes, left their dwellings, and came to Jerusalem, to serve the Temple of God, and to live under the rule of the sons of David.

Jehoshaphat, the great-grandson of Rehoboam, made peace with Israel, and won victories over the Ammonites and Moabites. He was a great builder; and, in his reign, we hear of a new court to the Temple. But disaster marked the times of his son and grandson. In the reign of Jehoram, his son, the Philistines and Arabians attacked and pillaged Jerusalem, and the people of Edom re-established a King of their own. Jehoram died of sore disease; and his son, Ahaziah, was slain in battle, a year after.

Athaliah, the sister of Ahab, King of Israel, seized the kingdom of Judea, on the death of her son Ahaziah, and put to death all the royal family to secure her own power. She was the first Queen who is known to have reigned at Jerusalem. Eight hundred years later, we shall hear of the second.

CHAPTER IV.

JOASH TO AHAZ.

ONLY one Prince of the royal seed escaped from the hands of Athaliah. Jehosheba, sister of King Ahaziah, was the wife of Jehoiada, the High Priest. She stole away her infant nephew, Joash, when the King's sons were slain, and hid him in one of the chambers of the Temple, for six years. In the seventh, or Sabbatic, year which followed, on the great day of Atonement, which fell on that occasion on the Sabbath, the High Priest brought forth the Boy-King to the people, in the Temple; crowned and anointed him before them; and proclaimed him, with the sound of the trumpet. Athaliah came in haste into the Temple, and was slain by the guard.

Jehoiada, the High Priest, lived to the great age

of 130 years, and during his lifetime the reign of Joash was prosperous. The courts of the Temple were repaired, and the services restored to their full solemnity. It was Jehoiada who first placed in the Temple arks or chests, to receive the offerings of the people. Of these chests there were afterwards thirteen, each marked by an inscription in Hebrew, to tell the purpose to which the alms, placed in it, were devoted. This treasure was called Korban.

Misfortunes followed the death of this great High Priest. The King departed from his counsel. Zechariah, the High Priest, the son of Jehoiada, was murdered in the very court of the Temple. The Syrians invaded Judea, and plundered the country. Amaziah, the son of Joash, King of Judah, obtained a victory over the Edomites; but in making war against Joash, King of Israel, was defeated and taken prisoner, at Bethshemesh.

The King of Israel then besieged Jerusalem, took the city, and broke down 200 yards of the wall. He plundered the Temple, as well as the

Palace. This was the second capture of both the city and Temple.

Uzziah, the eleventh King of Judah, restored the fortunes of his house. He subdued the Philistines and the Arabians, and received tribute from the Ammonites. He built towers to defend Jerusalem, strengthened the gates of the city, and provided engines to hurl stones from the walls. His son Jotham continued his works. He built a wall to the south of the Temple, to surround the palace gardens, which had been taken by the Arabians in the reign of Jehoram, as lying outside the defences of the city. He also built the High Gate of the House of the Lord, which is supposed to be that bridge, from the Temple to the city, of which the arch is still standing. The piers of this arch are of a different character from any other masonry yet discovered in Jerusalem.

The reign of Ahaz, the son of Jotham, was the most disastrous that had occurred since King David took Jerusalem. He fought with the King of Syria, and with the King of Israel ; and was defeated by each of them. The Philistines rose

upon him, and the Edomites invaded the land. He sought aid from Tiglath-Pileser, the King of Assyria, who came to Jerusalem. But he only took tribute and plunder from Ahaz, and gave him no help. The services of the Temple were deserted; the daily offering ceased; the sacred fire of the altar and the golden lamp of the Temple were extinguished. The Covert of the Sabbath, a gallery in the Temple from which the priests watched, every week, for the sunset, on the day of Preparation, and blew six blasts of the trumpet, to warn the people that the Day of Rest had begun, was removed by Ahaz, and so was the great brazen altar of Solomon. The Jewish calendar has ever since preserved the sad memory of the day, on which the lamp was extinguished by Ahaz. It was the ninth day of the fifth month. It was on the same day of the same month that the Temple of Jerusalem was twice taken; that the city of Bether was taken by the Emperor Adrian, and that the plough was driven over the site of Jerusalem, by Turnus Rufus, the Roman governor of Judea.

CHAPTER V.

HEZEKIAH TO JOSIAH.

ALL the troubles that beset the Kings of Judah during the 254 years, from the death of Solomon to the death of Ahaz, came upon them when their hands were weakened by war with the rival Kings of Israel. When Israel and Judah were at peace, no enemy dared to attack Palestine. When they were at war, all their ancient foes took advantage of the strife. In the reign of Hezekiah, the son of Ahaz, the fourteenth King of the house of David, the King of Assyria took Samaria, and overthrew the kingdom of Israel, when it had lasted for 300 years. The greater part of Palestine, after the fall of Samaria, submitted to the rule of Hezekiah, and the inhabitants came up to keep the Passover at Jerusalem. This King thus re-

gained much of the dominion of his forefather, Solomon.

In the first year of his reign, King Hezekiah opened the doors of the House of the Lord, and repaired the Temple and its courts. He re-lighted the golden lamp, and offered the daily morning and evening sacrifice. Hezekiah further strengthened Jerusalem; repaired the citadel; and built a new wall to the north of the city. In order to bring water from the Pools of Solomon, he made a new aqueduct, winding round the steep rock of Zion, over the bridge, into the courts of the Temple. This aqueduct carries water at the present day. The older aqueduct, which led from the high ground, on the north of the city, to the great court of the Temple, was stopped up, in consequence of this new work.

Sennacherib, King of Assyria, in the fourteenth year of the reign of Hezekiah, besieged Jerusalem. He was not able to take the city, and broke up the siege; but he carried off a large ransom, taken from the treasures of the Temple, which was paid by Hezekiah for the cities which had been taken by the Assyrians.

Merodach, King of Babylon, sent ambassadors to Hezekiah, after the retreat of Sennacherib, with whom he also was at war. Hezekiah received them with a readiness which was unwise towards these ancient foes of Palestine, and showed them all the treasures that he still retained, after his payment to Sennacherib. When the Chaldean Kings of Babylon, 77 years after, became masters of Nineveh, they remembered the wealth of Hezekiah, which was thus the means of attracting to Jerusalem the most terrible enemy the city had yet encountered.

The evil days of Ahaz seemed to revisit Jerusalem under the reign of Manasseh, the son of Hezekiah, who was only twelve years old, when the death of his father called him to the throne. The sacred historians say very little of this disastrous reign, which was longer than that of any other King of the house of David, lasting for fifty-five years. We hear of Manasseh in the records of the Assyrian Kings. In the eighteenth year of his reign, he sent ambassadors to Esar-haddon, the son of Sennacherib, who was then reigning at

Nineveh. The inscriptions of Ashur-bani-pal, the successor of Esar-haddon, speak of a King of Judah as his tributary ; and the Book of Chronicles tells us that Manasseh was carried captive to Babylon. On his restoration to his throne, he built a wall without the ancient fortifications of Jerusalem, and raised the wall of Ophel, on the south of the Temple, to a great height. He placed the cities of Judah in a state of defence, repaired the altar of God, and called on his people to pay the dues to support the services of the Temple.

After a short reign of two evil years (that of Amon, the son of Manasseh), Josiah, the seventeenth King, came to the throne, at the early age of eight. The reign of Josiah was more prosperous than even that of his great-grandfather, Hezekiah, whose virtues he recalled to mind. In the eighth year of his reign, he began to extend his power over that part of Palestine in which dwelt those of the tribes of Ephraim, Manasseh, Simeon, and Naphtali, which had not submitted to Hezekiah. He thus so far regained the limits of the kingdom of Solomon, that when, in the eighteenth year of his

reign, he bade all Israel attend the great Passover, it was said that no such festival had ever been held in the Holy City.

The power of Josiah, as King of the reunited tribes, was so great, that he thought himself able to oppose the army of Neco, King of Egypt, who was marching to invade Assyria. King Josiah fell in the fatal battle of Megiddo, and was brought back to Jerusalem only to die. He had reigned for thirty-one years.

CHAPTER VI.

ASSYRIA.

THE dark shadow of the Assyrian power first rested on regal Jerusalem in the disastrous reign of Ahaz. Of this warlike people, we are now in the course of obtaining fuller knowledge than of almost any other ancient nation, in consequence of their habit of inscribing their records on tablets of clay, afterwards baked hard in the fire, which are more durable than either parchment, brass, or marble. Many of these tablets may be seen in the British Museum, together with marble slabs, covered with sculptures, which show the dress, the arms, and the stern and haughty faces of the Assyrian Kings. Sometimes they are represented at war, sometimes in the chase, sometimes engaged in worship. They are armed with great bows, and driven to the field in open chariots.

Four hundred and fifty miles to the north-east of Palestine, to the east of the great river Euphrates, where the sister river, Tigris, runs almost due south from the mountains of Armenia, the city of Nineveh was founded, at a very early date, by the Assyrian Kings. A record exists of a war between the Assyrians and the Persians, 122 years before the battle of Siddim, when we first hear of Jerusalem. An image of Nana was then captured by the Elamites, which was recovered, 1,635 years later, by an Assyrian King. The names and dates of the Kings of Assyria have been found, from the year in which the reign of Jehoshaphat commenced at Jerusalem. Fifteen Kings reigned in succession, from this time, down to the capture of Nineveh, by Nabopolassar, King of Babylon, in the sixth year of Josiah, King of Judah.

The city of Nineveh is described, by the Roman historian Diodorus, who wrote forty-four years before Christ, as 15 miles long, 9 broad, and 48 in circumference. Thus it covered an area about one tenth larger than that of London at the

present day. It was surrounded by a wall 100 feet high, and so thick that three chariots could drive abreast on the top. This great wall was defended by 1,500 towers, each 200 feet high.

The site of Nineveh is now marked by enormous mounds of rubbish, beneath which have been found the charred ruins of the palaces of Sennacherib; adorned with sculptured marble slabs, that fell into dust when exposed to the air.

Shalmanezer the Second, King of Assyria, made war on Hazael, King of Syria, in the reign of Joash, King of Judah; and took tribute of the King of Israel. In the reign of Uzziah, the Assyrians again invaded Syria, and the north of Palestine, and subjected Marihah, King of Damascus. Campaigns in Syria and Palestine were carried on, by successive Kings, until Sargon, in the sixth year of Hezekiah, took Samaria, and put an end to the kingdom of Israel, after it had endured, under nineteen kings, for exactly 300 years.

Sennacherib, the successor of Sargon, besieged Jerusalem, but failed to take it. In the records of his son, Esar - haddon, it is written that

Manasseh, King of Judah, sent ambassadors to Nineveh. Under Ashur-bani-pal, the last King of Nineveh but one, a King of Judah is mentioned as tributary, as to which we also hear in the history of Jerusalem.

CHAPTER VII.

BABYLON.

NABOPOLASSAR, the conquerer of Nineveh, was the fourteenth Chaldean King who reigned at Babylon. Of this famous city, which was built on the river Euphrates, about 500 miles to the east of Jerusalem, we first hear from the Greek historians, at a date which falls on the very year in which, according to the Hebrew dates, the patriarch Abraham left Mesopotamia, on his way to Palestine. A dynasty of Median Kings mounted the throne at that time. This is called the second dynasty of Babylon, and it reigned for 224 years. Chaldean, Arab, and Assyrian Kings, to the number of 116 (besides one dynasty, of which the Kings are as yet unknown), succeeded one another, during the 448 years that come down

to what is called the Era of Nabonassar; who commenced the seventh dynasty of Assyrian Kings reigning at Babylon. The reign of this Chaldean dynasty was closed by the capture of Babylon, by Cyrus, King of Persia, 192 years after the Era of Nabonassar, or 538 years before the Christian Era.

The city of Babylon was surrounded by enormous walls, which are said to have been 50 cubits, or 75 feet in thickness, and 200 cubits high. They measured 120 stadia, or nearly $13\frac{3}{4}$ miles in length, on each of the four sides. The river Euphrates ran through the city; and both the inner and the outer walls were furnished with brazen gates, one hundred in all. These walls were built of brick, set in bitumen, a mineral pitch.

Nine Persian Kings reigned over Babylon, after Cyrus, for a period of 208 years from his capture of the city. It was then taken, in the reign of Darius III., by Alexander the Great, King of Macedon, the conqueror of the world.

The High Priests and royal family of Judah were captives at Babylon, from the eighteenth year of Nebuchadnezzar, to the first year of Cyrus, a

period of thirty-eight years. Zerubbabel, the son of Salathiel, Prince of Judah, and Joshua, son of Josedek, the High Priest, then led back about fifty thousand persons to Palestine, built an altar on the site of the brazen altar of Solomon, and commenced the rebuilding of the Temple. The enemies of the Jews troubled them in building, and the work was stopped, under the reign of Cambyses, the son of Cyrus. In the second year of Darius, which was the seventieth year from the time when the King of Judah became subject to the King of Babylon, the work was recommenced; under a decree from the King of Persia, Darius, the son of Hystaspes. In the twentieth year of Artaxerxes, the grandson of Darius, Nehemiah obtained permission from that King to visit Jerusalem, and to restore the walls of the city, which were completed in the twenty-third year of the same reign. Nehemiah was governor of Jerusalem down to the thirty-second year of Artaxerxes, which is the last date recorded in the Old Testament history.

We now return to the history of Jerusalem.

CHAPTER VIII.

THE FALL OF JERUSALEM.

JEHOIAHAZ, the son of Josiah, had been acknowledged as King for only three months, when he was deposed by the victorious King of Egypt, and carried prisoner, first to Hamath, and then into Egypt. Eliakim, the second son of Josiah, was placed on the throne by Neco, who changed this prince's name to Jehoiakim. In the fourth year of Jehoiakim, Nabopolassar, King of Assyria and Babylon, died, and was succeeded by his son, the terrible Nebuchadnezzar. This King defeated and slew Neco, in the battle of Carchemish, and then marched upon Jerusalem. Jehoiakim became his tributary, and there was quiet for three years.

In the fourth year, this Prince revolted from

the King of Babylon; and thus commenced that period of seventy years of sorrow for his people, of which the memory has never been lost. The old enemies of Judah, the Syrians, the Moabites, and the Ammonites, took advantage of the weakness of the King of Judah, to overrun and plunder the land. Meanwhile, Nebuchadnezzar recovered all the country which had been conquered by Neco, up to the Nile itself. He threw Jehoiakim into chains, and, on his death, deposed his son Jeconiah, a boy of eight years old, sent him prisoner to Babylon, and made Zedekiah, the third son of Josiah, King in his place. The priests and people of Judah lamented the captivity of Jeconiah, and of the noble children, who were carried captive with him; and the north-western gate of the Inner Temple, through which he went forth, from his last sacrifice, to his exile, was afterwards called by his name.

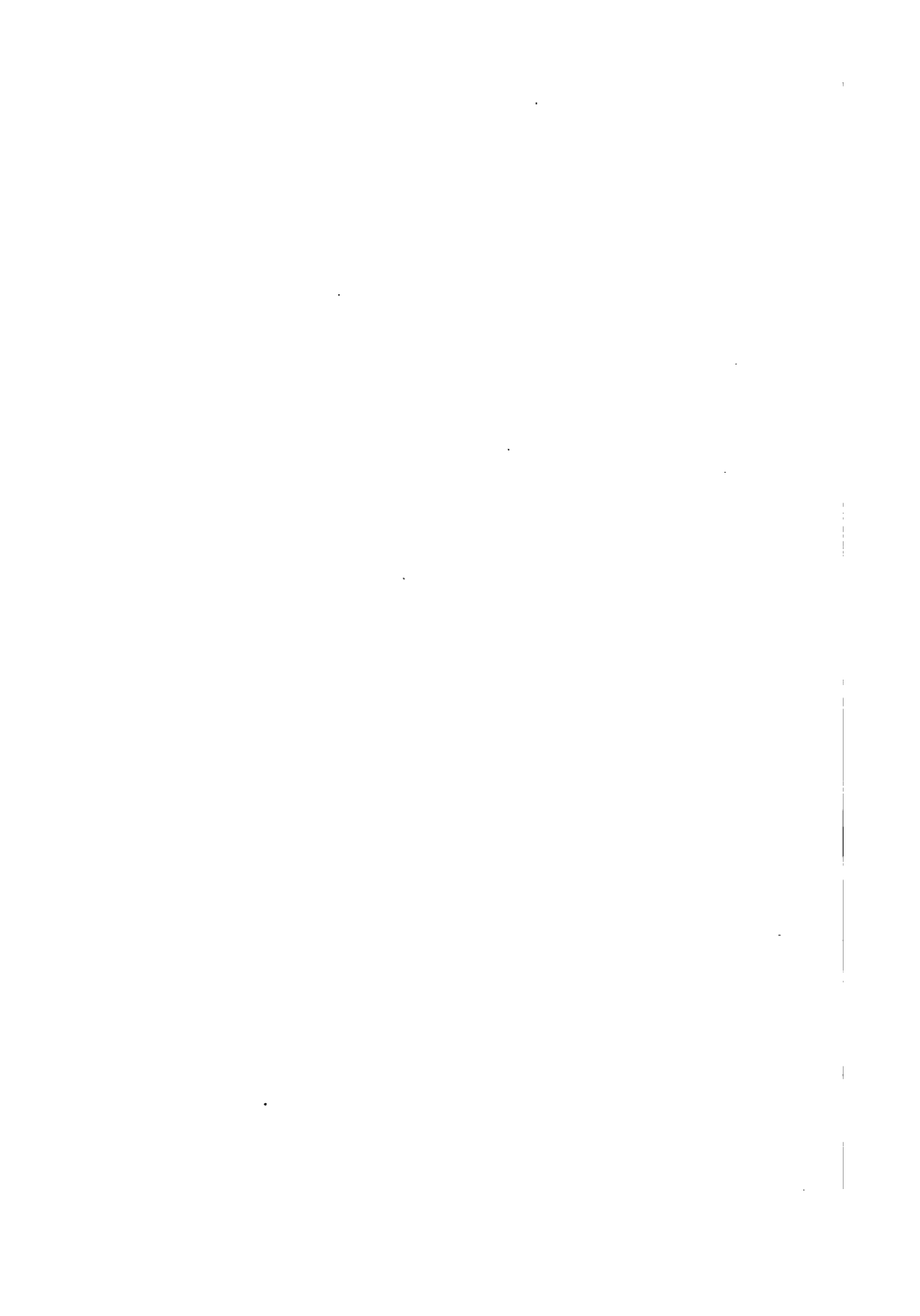
Zedekiah was faithful neither to the law of his own country and faith, nor to the oath of allegiance which he took to Nebuchadnezzar, who placed him on the throne. In the eleventh year of his feeble

and disastrous reign, the King of Babylon laid siege to Jerusalem. The deep ravines that surrounded the hills of Zion and Moriah, and the lofty walls and deep rock-cut ditch of Hezekiah and Manasseh, kept out the enemy for nearly six months. But on the 177th day of the blockade, provisions failed in the city. The armed men made a sally, and carried the King through the Chaldean lines. He fled towards Jericho, but was pursued and captured in the plain. His sons were slain before his eyes by the fierce invader; his eyes were blinded, and he was sent a prisoner to Babylon.

On the ninth day of the fourth month, in the 488th year of the Hebrew monarchy, which would be Friday, the 2nd of July, according to our present calendar, when the course of Joarib, the first of the twenty-four orders of the priests, was in service, the Chaldeans burst into the sanctuary, and set fire to the Temple. As the Sabbath drew on, the flames ascended to the sky. The foe burnt the Holy House, the royal palace, and every house of importance within the city. They broke down

the walls, and they tore away the great fortress wall of the Temple mountain, with such fury, that they left hardly a single course of its foundation undisturbed. Twenty-five feet deep of rubbish and broken stones, at the present day, fill the bottom of the ravine, around the Temple mountain, and bear witness to the fury of the Chaldean overthrow of the city and the sanctuary.





BOOK III.

**THE RULE OF ASSYRIAN, PERSIAN, AND GRECIAN
KINGS.**

BOOK III.

CONTAINING A PERIOD OF 463 YEARS.

Chronology.

ANNO SACRO.	A.S.	NAB.	SEL.	
4258		186		Death of Nebuchadnezzar.
4271		209		Fall of Babylon.
4289		227		Second year of Darius.
4350		288		Seventh year of Artaxerxes.
4363		301		Nehemiah made Tirshakeh.
4375		313		Close of the Book of Nehemiah.
4477		408		Alexander visits Jerusalem.
4533			36	LXX translation of the Law.
4642			145	Antiochus Epiphanes profanes the Temple.
4647	A.S.		150	Antiochus Eupator takes Jerusalem.
4696	A.S.		199	Hyrcanus establishes independence.

The Assyrian dates are taken from the Era of Nabonassar.

The Asian dates are taken from the Era of Seleucus.



SEVENTY years are counted as the time of the Captivity. They lasted from the revolt of Jehoiakim, against Nebuchadnezzar, to the second year of Darius. They were marked by repeated calamities—by the capture and death of one King, by the deposition of a second, by the torture and murder of a third; by the fall and destruction of the city; by the captivity, in the seventh, eighteenth, and twenty-third years of Nebuchadnezzar,

of 4,600 persons; by the execution of Seraiah, the High Priest; and by the devotion of all the golden vessels of the Temple to the idol worship of Babylon.

The people of Israel have never forgotten that terrible bondage. Jeremiah, the prophet, lamented it in mournful music. "The joy of our heart is ceased. Our dance is turned into mourning." "By the waters of Babylon," is the language of another poet, "we sat down and wept, when we remembered Zion." So long as the life of Nebuchadnezzar lasted, the bondage of the captives was harsh and cruel. Jehoiakim, who was made prisoner at eight years old, was kept in prison for thirty-seven years. Then Nebuchadnezzar died, and his successor, Evil Merodach, released Jehoiakim from his prison, and gave him a home in his own palace. This was in the fortieth year of the seventy years of captivity. Thirteen years later, Babylon itself was besieged by Cyrus, King of Persia.

King Cyrus ordered an enormous channel to be dug, through the soft, crumbling soil of the great river valley, and turned the Euphrates into this new course. Its bed, between the river walls

of Babylon, was thus left nearly dry. The Persian troops marched, at nightfall, down the old channel, and found that the brazen river gates were left open. The citizens trusted in their massive walls and brazen gates; they had given themselves up to the celebration of a festival, and the guards were away. The horses of the Persian army came up, as thick as caterpillars, with the captains of the Medes. The mighty men of Babylon were as women; they forbore to fight. The two-barred gates were opened before Cyrus, the bars of iron were broken. So sudden was the surprise, that one messenger ran to meet another, to tell the King of Babylon that his city was taken at one end. Such was the language in which the Hebrew prophets spoke of the fall of the Mistress of the East.

As the sorrow of the Captivity had been deep, and the suffering terrible, so was the joy of the return great. "When the Lord turned again the Captivity of Zion," are the words of a sacred poem, "we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." This psalm was sung by the Levites, on the fifteen

steps of the great gate of the Inner Temple. The fifteen psalms, of which it is the seventh, compose what is called the great Hallel. They were thus arranged by Ezra, as a special service of joy and praise. And when, in the third year of Cyrus, the foundations of the Temple were relaid, and the priests and Levites accompanied their voices with the sound of trumpets and cymbals, the ancient men, who had seen the first house, wept with a loud voice, as the new foundation was laid before their eyes, and many shouted aloud for joy. So loud was the mingled sound of gladness and of weeping, that the noise was heard afar off.

Through the pure, clear air of Palestine, sound passes with wonderful distinctness. The voice of the High Priest, in the solemn services of the day of Atonement, when alone the name of God was pronounced, was heard plainly on Mount Olivet. And when the altar-fire was re-lighted, and the smoke of the daily offering went up to heaven, from Attarus, and Beth-Meon, and Nebo, where Balaam once built his altars, the ancient enemies of Judah could see that curling smoke.

CHAPTER II.

PERSIA.

PERSIA is a country which lies to the east of the valley of Mesopotamia, on the north of the Persian Gulf. Its ancient name was Elam. In the time of Abraham, the King of Elam ruled over the five kings of the Valley of the Jordan, and was overthrown in the battle of Siddim. While Ashurbani-pal was king of Nineveh, Achemenes founded a new royal house in Persia. The grandson of Achemenes was Cyrus.

North of Persia, on the slopes of Mount Caucasus, is the mountainous land of Media. During the reign of Hezekiah, the Medes established an independent kingdom under Dejoces. His grandson, Astyages, reigned at the time of the fall of Jerusalem, and was the father of Mandane, the mother of Cyrus.

The name of Cyrus is so famous in the East, that his deeds have been recounted like fairy tales. Thus it is not easy to know which, of several different accounts, is the most truthful. One legend tells that Cyrus was exposed, when an infant, on the mountains, in consequence of the alarm caused by a dream of his mother; that he was brought up by a shepherd, and that his royal birth was, later, discovered by his noble bearing. There is little doubt that he dethroned Astyages; that he became King of the two nations of the Medes and Persians; and that, finally, he took Babylon, and thus became the master of the East, to the boundaries of the Scythians or Tartars.

The successors of the Great King, as the Persian monarch was called, ruled the East for 200 years, when Darius the Third was defeated by Alexander the Great. A new Persian dynasty was established, 560 years later, by a soldier named Artaxerxes, which lasted for 400 years. The twenty-third king of this line, Chosroes the Second, took Jerusalem, as we shall afterwards learn, but only

kept it for thirteen years. A magnificent palace of Chosroes, built on the boundary of Moab, was altogether forgotten by the world, until it was re-discovered, by Canon Tristram, in the spring of 1872.

CHAPTER III.

THE RESTORATION.

IN the first year of the reign of Cyrus at Babylon, as we before said, Zerubbabel, the son of Salathiel, Prince of Judah, and Joshua, son of Josedech, and grandson of Seraiah, the High Priest who had been killed by Nebuchadnezzar, led back to Jerusalem nearly 50,000 Jews. Their first care was to rebuild the altar, on the sacred rock; and at the Feast of Tabernacles, in the year after their return, the daily sacrifice was recommenced. It is recorded that the fire on the altar was kindled by flints; and that the glory of the Shekinah never rested on the second Temple.

The people of Samaria were a mingled race, descended partly from the Israelites, and partly from the Assyrian colonists, who had been sent into

Palestine, by Esar-haddon, after the fall of Samaria. They offered to join with the returned Children of the Captivity, as the Jews were called, in resettling Jerusalem. Zerubbabel and Joshua refused to admit them; and they then did all in their power to prevent the rebuilding of the Temple and the city.

During the reign of Cambyses, the insane and frantic son of the great Cyrus, the rebuilding of Jerusalem was stopped. Darius, the son of Hystaspes, who was elected to succeed Cambyses, in the second year of his reign gave a decree, to confirm the first decree of Cyrus, and to sanction the rebuilding of the Temple, on its ancient foundation, although of a lower height than that of Solomon. This decree of Darius was given in the eighteenth year after the release of Zerubbabel, which was the seventieth year from the revolt of Jehoiakim from the King of Babylon.

The prophets Zechariah and Haggai were in Jerusalem at that time; and we have, in their books, the language in which they encouraged the princes of Judah to hasten the rebuilding of the

Temple. It was completed in four years, by the sixth year of King Darius.

Fifty-seven years pass from this date before we hear again of the Holy City. Then, in the seventh year of King Artaxerxes, called Longimanus, or the long-handed, who was the grandson of Darius, Ezra the Priest, a descendant of the High Priest Seraiah, led back 258 priests and Levites, and 1,496 other Jews, from Babylon and Casiphia to Jerusalem.

Ezra was president of the senate or council of elders, called in Hebrew the Sanhedrin, or Bethdin, which had existed from the time of its first appointment by Moses. The council over which Ezra presided, has been known, since his time, as the Great Sanhedrin. Part of the fruit of their labour was the recovery and arrangement of the sacred books, which were left by them in almost exactly the condition in which they exist, in the Hebrew bibles, at the present day.

Another part of the work of Ezra was the dismissal from Jerusalem of all those women, from the surrounding people, who had been married

by the inhabitants. None but Jewesses by birth were allowed to remain within the city.

Thirteen years later, Nehemiah, who was chief cup-bearer to the King of Persia, and who is therefore believed to have been himself of the royal blood of Judah, was appointed Governor of Jerusalem, by Artaxerxes. His request to the King, his prayer, his visit to Jerusalem, and the fearless and able conduct which he displayed in the rebuilding the walls of the city, should be read in his own noble and beautiful language. Eliashib, the son of Jehoiakim, and grandson of Joshua, had succeeded to the office of High Priest, but Ezra was still the president of the Council of Seventy, at the time of the appointment of Nehemiah. With the mention of the wood offering, in the twelfth year of Nehemiah's government, the Hebrew histories, contained in the Old Testament, end. The Book of Maccabees, which continues the record, is written in Greek, and is, for this reason, not included in what is called the Hebrew Canon.

CHAPTER IV.

THE CONQUESTS OF ALEXANDER.

ALEXANDER THE GREAT was the son of Philip, king of Macedon, a part of Greece. He was the most famous conqueror ever born in Europe. He was born on the night when the Temple of Diana, at Ephesus, was burned; and his father heard, on the same day, of his son's birth, of the prize won by his horses in the chariot race in the Olympic Games, and of the victory of his troops over the people of Illyricum. When quite a boy, he mastered a beautiful horse, called Bucephalus, or Bull-head, which no one before him dared to mount. His tutor was Aristotle, the wisest of the Greeks. At the age of fifteen, he was left regent of Macedon, by his father, whose life he soon afterwards saved in battle. He conquered

Thrace and Illyricum, and was declared commander of all the forces of the Greeks. He then declared war against Persia, invaded Asia, overcame Darius in the three pitched battles of Granicus, Issus, and Arbela, and conquered Asia Minor. On his return from the sieges of Tyre and Gaza, he marched to Jerusalem. The High Priest Jaddua, who was the fifth in descent from that Joshua, the son of Josedec, who led back the Children of the Captivity, came out to meet him, at the head of a solemn procession, of priests in their white robes, Levites with trumpets and harps, and a multitude of citizens. They came out as far as Sapha, a hill commanding a view of Jerusalem; and when the King saw the High Priest, in his purple and scarlet robes, with golden bells at the borders, with the glittering breast-plate, and the golden plate on his embroidered mitre, he reverently saluted him. When the King's officers, who had expected that he would treat the Jews with severity, were astonished at this, Alexander told them that while he was at Dios, in Macedonia, considering as to the invasion of Persia, he saw in a dream this

very High Priest, in his sacred robes, urging him to cross the sea, and telling him that he should obtain the dominion over the Persians. Alexander confirmed the laws of the Jews; and also allowed Manasseh, the brother of Jaddua, to continue High Priest of the Temple which the Samaritans had erected, on Mount Gerizim.

Alexander died at Babylon, to the terror of his friends and soldiers, at the early age of thirty-two, twelve years and eight months after the death of his father Philip. His dominions in Greece, Egypt, Syria, Media, and Persia, were divided among his generals. Ptolemy became master of Egypt, and founded the thirty-third dynasty of Egyptian Kings. Seleucus and his descendants reigned in Babylon and Syria, until the latter country was conquered by the Roman general, Pompey. The other royal houses, founded at this time, are not directly connected with the history of Jerusalem. Of the Greek Kings of Syria, called the Seleucidæ, or sons of Seleucus, we shall hear more by-and-bye.

CHAPTER V.

JERUSALEM UNDER THE HIGH PRIESTS.

JONATHAN, the son of Joiada, the son of Eliashib, succeeded to the High Priesthood, in the reign of Artaxerxes II., King of Persia, who imposed heavy taxes on the Jews. He was succeeded by his son Jaddua, who obtained that remarkable favour from Alexander the Great which is mentioned in the chapter that treats of the Macedonian conquests.

Ptolemy, son of Lagus, the first Greek King of Egypt, seized on the city of Jerusalem, which he entered on a Sabbath, under pretext of offering sacrifice. He carried a number of Jews into Egypt, and established a Jewish colony at Alexandria, which flourished until the final overthrow of the nation.

Simon I., the grandson of Jaddua, became High Priest during the reign of Ptolemy. His praise is recorded in the Book of Ecclesiasticus. He repaired the great wall of the Temple. He was succeeded by his brother Eleasar; during whose High Priesthood King Ptolemy II. sent a golden table, and other magnificent presents, as offerings to the Temple at Jerusalem.

At the request of King Ptolemy, Eleasar sent to Alexandria a copy of the sacred law, accompanied by six elders out of each of the twelve tribes, who were hospitably entertained by the King, until they had completed the translation of the roll into the Greek language. This was the beginning of that famous version of the Old Testament, which is called that of the Septuagint, or seventy translators. It was commenced in the seventh year of the reign of Ptolemy, 277 years before Christ, and it is the version which is quoted by the Evangelists.

For 150 years from this time, the Holy Land suffered from the continual wars between the Kings of Egypt, of the line of Ptolemy, and the Greek

Kings of Asia, who descended from Seleucus, and were thence called the Seleucidæ. Their usual abode was at Antioch. The first King of this line, Seleucus Nicator, or the Conqueror, was a great friend to the Jews, and gave them equal rights with his Greek subjects. He allowed them to become citizens of Antioch.

The sixth King of the line of Seleucus was Antiochus the Great, who made long war with the Kings of Egypt. He occupied Judea, which was invaded by Scopas, general of King Ptolemy V., with a large army. Scopas was defeated by Antiochus in a great battle near the sources of the Jordan. After this, Antiochus went to Jerusalem, where he was peaceably admitted. He released all the Jews who were prisoners in his dominions. He freed the priests, the members of the Sanhedrin, and the scribes and sacred judges, from all imposts; and he reduced the tribute paid by Palestine to a third of its amount.

Peace was then made between the Greek kingdom and Egypt; and Antiochus gave his daughter Cleopatra to Ptolemy to wife, with Palestine and

part of Syria for her dower. Onias, the son of Simon I., was High Priest at this time, having succeeded his uncle, Manasseh, the successor of his own brother, Eleasar. The affairs of the Jews were ordered by a nephew of the High Priest's wife, of the name of Joseph, who ruled with great wisdom for twenty-two years. He died about the same time as the High Priest Onias, in the days of Seleucus Soter, the son of Antiochus the Great. Simon II. succeeded his father, Onias, as High Priest, and left the dignity to his son, Onias III. Hyrcanus, the youngest son of Joseph, established himself in a strong castle, which he built near Heshbon, and ruled those parts for seven years, until the death of King Seleucus Soter.

CHAPTER VI.

CONQUEST BY ANTIOCHUS.

ANTIOCHUS IV., called Epiphanes, or the Illustrious, was the eighth Greek King of Syria. He was the fiercest enemy to Jerusalem that had arisen since the death of Nebuchadnezzar. He invaded Egypt, and defeated Ptolemy, the sixth King of that name and line. He was driven from Egypt by the threats of the Romans. On his return to Antioch, in the 143rd year of the Greek kingdom, he marched on Jerusalem. It was the last of the week of years, or Sabbatic year, on which it was not lawful for the Jews to fight. Antiochus plundered the city, and slew many of the chief men. He deprived Jesus, who was called Jason, the grandson of Onias III., of the High Priesthood; and appointed his brother

Onias, whose name he changed to Menelaus, in his stead.

Two years after this, Antiochus returned to Jerusalem, with the purpose of establishing the Grecian laws, customs, and worship; and destroying the law and religion of Moses. He stripped the Temple of its treasures. He burned many of the finest buildings in the city. He built a castle on Akra, the northern of the two hills on which Jerusalem stood, in which he put a garrison of Greek soldiers, to overcome the city. He offered swine, the animals which the Jews considered the most unclean, on the altar of God. He put a stop to the daily sacrifice, and extinguished the lamp in the Temple, and the three fires that burned, day and night, on the altar.

Not only in Jerusalem, but throughout Palestine, Antiochus fiercely persecuted all those Jews who held to their ancient Law. He tortured and slew men, women, and children. The Samaritans readily accepted the Greek laws, and petitioned Antiochus to allow their Temple, on Mount Gerizim,

which had been built by permission of Alexander the Great, to be called after the name of the Grecian Jupiter.

It was 410 years after the destruction of the Temple of Solomon, by Nebuchadnezzar, that the Second Temple was profaned by Antiochus Epiphanes. The day on which the altar-fire was extinguished was that which is called, in the Jewish Calendar, the Feast of Lights, being the same day, of the year and month, as that on which David purchased the threshing-floor of Araunah, on which the Temple was built. This festival, on the year of the Greek capture, fell on what, according to our present calendar, we should call Friday, the 13th of December.

CHAPTER VII.

THE EXPULSION OF THE GREEKS.

MATTATHIAS was a priest of the order of Joarib, the first of the twenty-four courses. He was the son of John, the son of Simeon, the son of Asamoneus. He had five sons—John, Simon, Judas called Maccabeus, Eleasar, and Jonathan. He was a man of great dignity and worth. Apelles, the general of Antiochus, endeavoured to make Mattathias sacrifice to the Greek Idols, as an example to his countrymen. A Jew was actually performing such a sacrifice, when Mattathias rushed upon him, slew him on the spot, and also killed Apelles and some of his guards. He overthrew the idol altar, and called on his countrymen to take arms against the tyranny of Antiochus, in defence of their families and their faith.

Mattathias soon gathered a large army, which took shelter in caves, in the hill country that had been wasted by the Greeks. The soldiers of Antiochus had the cunning to attack the Jews only on the Sabbath days, when it was unlawful for them to bear arms. But Mattathias, seeing that the whole nation might be thus destroyed, prevailed on the Sanhedrin to decree that self-defence was proper on the Sabbath. This law has ever since been observed by the Jews.

After this change in the conduct of the war, Mattathias drove the Greek troops from great part of Palestine. He died when he had ruled for only one year; and desired, on his death-bed, that his son, Simon, should be made president of the Senate, and that his son, Judas Maccabeus, should be general. Judas carried on the deliverance of his country, and defeated Apollonius, the Samaritan general, and Seron, who commanded the troops of Antiochus in Syria.

On hearing of this defeat, Antiochus raised a large army. He marched himself into Persia, but sent 40,000 foot soldiers and 7,000 horse,

to invade Judea. This army encamped at Emmaus, about a mile from Jerusalem. Judas surprised the camp, routed the Syrians, and returned to Jerusalem in triumph.

In the following year, Lysias, the Regent of Antioch, invaded Judea, with a yet larger army. He was defeated by Judas, who then came to Jerusalem, besieged the Greek garrison in the citadel of Akra ; repaired and purified the Temple ; removed the stones of the altar which had been profaned by Antiochus ; built a new altar on the sacred rock, with whole, uncut, stones ; and recommenced the daily sacrifice and the service of the Temple, on the very day of the month on which the golden lamp had been extinguished, three years before. Judas also repaired the walls of the city, and built new towers for its defence.

Antiochus Epiphanes had laid siege to the city of Elymais, in Persia, with the intent of plundering the Temple of Diana there, which contained immense treasure. He was defeated in his attack, and stricken with sore disease. He was carried to Babylon, where he died, in great agony and despair.

CHAPTER VIII.

JUDAS MACCABEUS.

JUDAS MACCABEUS carried on the war against the lieutenants of Antiochus ; who were aided by the old enemies of the Jews, the people of Edom, and Moab, and Ammon. He also closely pressed the Greek garrison, in Akra. The young King Antiochus, surnamed Eupator, marched to relieve that citadel, with an army of 100,000 foot, 20,000 horse, and 32 elephants. These great animals carried on their backs wooden towers, full of archers ; and were so much feared by horses, that no cavalry could attack them.

In the first battle, Eleasar, the brother of Judas, was crushed by the fall of an elephant, which he had pierced with his own spear, thinking that it bore the King. Judas retreated to Jerusalem,

which he defended until his supplies failed—the Sabbath year, on which it was unlawful to sow the ground, having again come round. Antiochus was anxious to return to Antioch; and a treaty was made, by which the King bound himself to respect the laws and religion of the Jews.

On the faith of this treaty, King Antiochus was admitted into Jerusalem. But when he saw the great strength of the place, he broke his oath, threw down the city walls, and carried off the High Priest, Menelaus, as a prisoner to Berea, in Syria, where he put him to death. He appointed a man named Alcimus, who was not of the blood of the High Priests, to that sacred office. Onias, the son of Onias III., who was only a child when his father died, was now the rightful High Priest. He fled to Egypt, where he was kindly received by King Ptolemy VI. and his Queen Cleopatra, who allowed him to build a temple, like that of Jerusalem, in the Egyptian city of Heliopolis.

Antiochus Eupator was conquered and slain by Demetrius, the son of Seleucus, when he had reigned only two years. The new King sent a

general, named Bacchides, to attack Judas, who defeated him. Then the High Priest, Alcimus, went himself to Antioch, and prevailed on Demetrius to send a new army to invade Palestine, under a general named Nicanor.

Nicanor entered Jerusalem, and threatened to destroy the Temple, if Judas was not delivered up to him. On his return towards Syria, he was attacked by Judas at Beth-horon; his army was destroyed, and he himself fell, sword in hand. The Jews have ever since celebrated this victory, which occurred on the thirteenth day of the month Adar; the same day on which, by the feast of Purim, they commemorated a great escape from destruction under Xerxes, King of Persia. The High Priest, Alcimus, attempted to pull down the wall of the second court of the Temple, which no foreigner was permitted to pass. He was struck with palsy, and died shortly after. Three years later, which was four years after the battle of Beth-horon, Demetrius sent another army, under Bacchides, to avenge Nicanor. Judas was surrounded, at the head of a small force, and slain on the field.

CHAPTER IX.

THE HIGH PRIEST JONATHAN MACCABEUS.

JONATHAN, the youngest son of Mattathias, rallied the Jews, after the death of his brother Judas, whom he buried with great lamentation at Modin, now called El Midyeh, where seven sepulchres are still existing. Bacchides attacked him among the marshes of the Jordan, drove him across the river, and returned to Jerusalem; where he strengthened the citadel of Akra. John, the brother of Judas and Jonathan, was slain, at this time, by the Arabs. After this there was quiet, for a while, in Palestine.

In the 160th year of the Greek era, Alexander Bala, who said he was the son of Antiochus Epiphanes, led an army against King Demetrius. Demetrius applied to Jonathan for help, and re-

stored to him the Jewish hostages, who were shut up in the citadel of Akra.

Alexander also sought the aid of Jonathan. Calling himself King, he sent him a purple robe and a golden crown, and saluted him as High Priest. Demetrius also acknowledged him. The armies of these two princes met in Syria; and Demetrius fell, bravely fighting, when he had reigned eleven years. Jonathan first put on the robes of the High Priest, and performed the duties of the office, at the Feast of Tabernacles, four years after the death of his brother Judas.

After the death of Demetrius, Alexander married Cleopatra, the daughter of Ptolemy VI., King of Egypt. Jonathan the High Priest was invited to Ptolemais after the wedding, and received with extraordinary honour by both the Kings.

Three years after this, Demetrius, the son of Demetrius, at the head of an army raised in Crete, attacked Syria. Alexander hastened to Antioch, leaving Apollonius governor of Cœlo Syria. Apollonius engaged in a war with Jonathan, who defeated him near Ashdod. The High Priest captured

and burnt the city of Ashdod and the temple of Dagon. This occurred 944 years after the Ark of God had been taken by the Philistines, at the battle of Aphek, and carried into this temple of Dagon: a word which means Fish-God.

King Ptolemy led his forces to the support of Alexander, his son-in-law; but having narrowly escaped death by the treason of a friend of Alexander, he took back his daughter, and offered her in marriage to Demetrius, who took the surname of Nicator, or the conqueror. Ptolemy then came to Antioch, where he was saluted as King both of Egypt and of Syria. But he induced the people of Antioch to receive Demetrius as their King.

Alexander marched with a large army into Syria, and laid waste the country round Antioch; but Ptolemy and his new son-in-law routed him. The horse of Ptolemy, terrified at the noise of an elephant, threw the King, who fell on his head, and remained speechless for four days. On the fifth day, the head of Alexander, who had been captured by an Arabian prince, was brought into the camp, and Ptolemy recovered, though he soon after died.

Jonathan was a warlike and prosperous ruler for fourteen years. After the death of Alexander Bala, Antiochus, his son, who was brought up by Malchus the Arabian, was brought forward, by a general named Trypho, in opposition to Demetrius Nicator. The people of Antioch revolted against Demetrius. Jonathan came to his aid, and burnt Antioch. Demetrius was afterwards deposed by Trypho, who established the child, Antiochus, as King, and sent ambassadors and presents to Jonathan.

Jonathan then turned his attention to the maritime plain. The city of Ascalon received him with honour. Gaza resisted until it was besieged; and then submitted and gave hostages to the High Priest. He then marched into Syria, and obtained a great victory over the army of Antiochus, which had been sent to invade Galilee. Simon, his brother, whom he left in Judea, captured the stronghold of Bethsura.

Returning to Jerusalem, Jonathan built a wall to confine the Greek garrison in Akra, and repaired the fortress wall of the Temple. Demetrius carried

on the war in Mesopotamia, and was routed and taken prisoner by Arsaces, the Parthian King. After this event, Trypho murdered the child Antiochus, and seized the kingdom of Syria for himself. He entrapped Jonathan at Ptolemais, and took him captive. He then invaded Gilead, carrying the High Priest with him, and slew him in that country, after he had held the dignity of the High Priesthood for fourteen years.

CHAPTER X.

THE HIGH PRIEST SIMON MACCABEUS.

SIMON, son of Mattathias, succeeded to the rule of Jonathan, his brother. He captured the citadel of Akra, and levelled the hill upon which it had been built. At this time, Cleopatra, the wife of Demetrius, was shut up in Seleucia, a city on the Euphrates, which had been founded by the Greek Kings to take the place of Babylon. She invited Trypho to marry her, and share the royal power. But Trypho was attacked by Antiochus, the brother of Demetrius Nicator, who took him prisoner at Apamea, and put him to death. This Prince, who was the seventh of the name of Antiochus, and was surnamed Sidetes, sent a general, named Cendebeus, to attack Simon; who was killed, owing to the treachery of Ptolemy, his

son-in-law, after he had held the High Priesthood for eight years.

John Hyrcanus, the third son of Simon, attempted to revenge his father's death. He attacked Ptolemy, who had seized the widow and two elder sons of Simon, and besieged him in a fortress called Dagon, near Jericho. The Sabbatic year coming round, Hyrcanus raised the siege; but Ptolemy murdered his captives.

In the fourth year of his reign, Antiochus Sidetes invaded Judea, and blockaded Jerusalem. Peace was made between Antiochus and Hyrcanus, but the fortifications of the city were again dismantled. At this time, Hyrcanus entered the tomb of David, which had been concealed from the knowledge of all the captors of Jerusalem, and took out a large treasure in gold, which enabled him to establish his power.

The war still continued between Syria and Parthia, and Antiochus VII. was defeated and slain by Arsaces. Demetrius Nicator now returned from his captivity, and again ascended the throne. Hyrcanus invaded Syria, and took Medaba and

Shechem, 200 years after the Temple had been built at the latter city. The civil war that followed, on the return of Demetrius to Syria, emboldened Hyrcanus to throw off the rule of the Greek Kings. He re-established the independence of his country, under his own rule as High Priest, in the fiftieth year after the restoration of the service of the Temple, by his uncle, Judas Macabeus.



BOOK IV.

THE THIRD DYNASTY.—ASAMONEAN KINGS.

BOOK IV.

CONTAINING A PERIOD OF 74 YEARS.

Chronology.

ANNO SACRO.	A.U.C.	
4705	649	Death of Hyrcanus.
4706	650	Death of Aristobulus.
4732	676	Death of Alexander Janneus.
4740	684	Death of Queen Alexandra.
4747	691	Pompey takes Jerusalem.
4770	714	Herod made King by the Senate.

The Roman dates are from the foundation of the City of Rome.



HYRCANUS restored the Royal power in Jerusalem, in the 930th year after the capture of the city by David. Thus commenced the reign of the Second Jewish dynasty, or race of Princes, who were both High Priests and Kings. Hyrcanus was himself High Priest for thirty-one years, from the death of his father, Simon Maccabeus. He is said to have been gifted with prophecy, and to have heard the *bath col*, or audible voice, in the Temple.

On the death of Hyrcanus, his eldest son, Aristobulus, succeeded. He reigned for only one year; during which he put to death his brother Antigonus, and imprisoned his other brothers. On his death, his widow Alexandra released them; and gave the crown to Alexander, called Janneus, the eldest surviving son of Hyrcanus.

King Alexander reigned, with great cruelty, for twenty-seven years; during which civil wars raged between Antiochus Philometor and Antiochus, called Cyzenicus, for the dominion of Syria; and between Ptolemy Lathyrus, and his mother Cleopatra, for that of Egypt. On his death-bed, Alexander advised his wife, Alexandra, to call to her counsels the elders of the Pharisees, who had been removed from power by Hyrcanus, in favour of the rival sect of the Sadducees. The hands of the Queen were thus strengthened, as the Pharisees possessed great influence with the people. Her eldest son, Hyrcanus, was made High Priest, and her second son, Aristobulus, King. But Alexandra retained the supreme power herself; and governed wisely till her death, which took place nine years after that of her husband. She

was the second Queen who reigned at Jerusalem, and she died 801 years after the death of Queen Athaliah.

An Idumean soldier, named Antipas, had been made general of Idumea, or Edom, by King Alexander. He induced the High Priest, Hyrcanus, to fly with him to Aretas, king of Arabia; who brought him back with an army, and besieged Aristobulus, in Jerusalem. In this sad civil war, each of the brothers appealed for aid to the Roman general, Pompey, called the Great, who was then at the head of a Roman army in Syria, being engaged in a war with Tigranes, King of Armenia.

Pompey marched to Jerusalem, which had become the scene of a civil war between the two factions of Hyrcanus and Aristobulus. He besieged the city for three months, and took it in the forty-ninth year after the re-establishment of its independence by Hyrcanus I.

Pompey entered the Temple, and went into the Holy of Holies. He reduced the boundaries of Judea, and placed the greater part of Palestine under the rule of the Roman President of Syria.

He restored Hyrcanus to the High Priesthood, and sent Aristobulus, with his son Antigonus, and his two daughters, prisoners to Rome. Alexander, the other son, made his escape.

Alexander found means to continue the civil war against his uncle Hyrcanus. After a time, Aristobulus escaped from Rome, and gained possession of the strong fortress of Machærus, on the west shore of the Dead Sea. To understand the events that followed, we must now speak of the mighty dominion of Rome, the seventh of the great foreign powers that afflicted the Holy Land.

CHAPTER II.

ROME.

ROME is the chief city of Italy, and has twice been the capital of the western world. It is built on seven hills, at the foot of which the river Tiber runs towards the Tuscan Sea. The Italian peninsula is the garden of Europe, and contains some of the most lovely scenery in the world. Nowhere are the skies more pure; nowhere is the sea more blue; nowhere, unless it be in Ireland, is the ground more clothed with verdure. The myrtle and the orange grow freely, over its wild hills and in its walled gardens, and fill the air with fragrance. The quail lights on its southern shores in the spring, and runs on foot to its northern boundary of the Alps. The nightingale is as loud in song, in Apulia, as in the rose-gardens of Persia. The

Adriatic and Ionian Seas teem with varied tribes of fish; and their waves throw up sponge, coral, and delicate shells on the shore. The country is formed by a double mountain-chain, running south-east, with a narrow valley in the midst, and a long sloping descent to the sea on either side. The heat of the summer is tempered by breezes from the mountains. In the north, three or four days of great heat call down a thunderstorm from the Alps, and an abundant fall of rain then cools and refreshes the earth. The air is so pure, and the sky is so bright, that sadness and sorrow seem charmed away by the smile of nature.

The city of Rome was founded, by Romulus, five years before the death of Uzziah, King of Judah, and 290 years after David took Jerusalem. For 244 years the new state was ruled by Kings; but, while Darius was King of Persia, revolts occurred, in the same year, at Babylon, at Athens, and at Rome. The Romans then changed their form of government, and the civil power was exercised by two officers, called Consuls, ruling for a single year, and elected from among the patricians, or noble

citizens. The city of London still chooses its lord mayor after the form introduced by the Romans. The Republic, as the consular government was called, lasted for 479 years.

The Roman power gradually subdued the whole of Italy, and then carried the Eagles, which formed the standards of the legions, to foreign conquest. Carthage, which was a city in Africa, originally founded by the Phœnicians, and which was the great rival of Rome, was destroyed in the year 606 of the city of Rome. Greece had been conquered, twenty-one years before, at the battle of Pydna. Britain was invaded by Caius Julius Cæsar, in the 699th year of the city. Egypt was finally subdued in the 723rd year; which was the ninth year of the reign of Herod the Great.

As Rome increased in power and in wealth, she lost her ancient virtue, and the freedom of her citizens. The great offices of the state were filled by ambitious men, who divided among themselves the government of the provinces, and became supreme in Rome itself. Twice was the whole Roman world parcelled out between three powerful

and wealthy Romans, under the name of *Triumvirs*. At last, all the power was seized by one man, who, as general of the Roman armies, took the title of *Imperator*, which we call *Emperor*. The battle of *Actium*, at which the power of Egypt was destroyed, in the 723rd year of the city, made the Emperor, *Augustus Cæsar*, the sole master of the Roman world. The Empire, thus established, endured for 424 years, until it was divided into the Eastern and the Western Empire, on the death of *Theodosius*, the sixty-sixth Emperor of Rome.

The Roman Empire extended to the Rhine and the Danube, on the north; to the African desert, on the south; and to the Atlantic, on the west. In Syria and Asia Minor, the Roman governors came into contact with the great Asian Empire of *Parthia*. Thus the strong fortresses of the Holy Land, and of Moab, became points of great military importance for the Romans.

Thirty-two years before the battle of *Actium*, *Pompey the Great*, the Roman *Triumvir*, conquered Syria, and put an end to the independent rule of

the Asamonean Princes of Jerusalem. Eight years later, the Triumvir Crassus, leading an expedition against the Parthians, in which he and all his army perished, plundered the sacred treasures of the Temple, which Pompey had respected, and carried off, amongst the spoil, a beam of solid gold of 750 pounds weight.

Seven years later, a civil war, between Pompey the Great and Caius Julius Cæsar, was ended by the defeat of the former at the Battle of Pharsalia, in the 706th year of Rome. Antipas the Idumean, who was now called Antipater, rendered good service to Cæsar, in Palestine and in Egypt; and was rewarded by being made Procurator, or Roman governor, of Judea. Hyrcanus was re-established in the High Priesthood. Antipater repaired the wall of Jerusalem, which had been broken down by Pompey; and appointed his son Phasaelus, governor of the city, and his son Herod, governor of Galilee.

Herod married Mariamne, the grand-daughter of the High Priest, Hyrcanus; and after the murder of Julius Cæsar, in the Senate House, and

the death of Antipater, by poison, was made Tetrarch, or governor, of Judea, by Mark Antony ; who then held supreme power in the eastern part of the Empire of Rome.

CHAPTER III.

END OF THE ASAMONEAN DYNASTY.

HEROD, the son of Antipas, the Idumean, was only fifteen years old when he was made, by his father, governor of Galilee. He was a youth of rare conduct and undaunted courage; and the history of his life is full of great changes of fortune and stirring events. He gained the friendship of the successive masters of Rome; and flying to that city from disasters in Palestine, and sailing through a terrible storm, he was introduced to the Roman senate by Mark Antony and Augustus Cæsar, and was honoured with the title of King of Judea. This was in the year 714 of Rome, twenty-three years after the capture of Jerusalem by Pompey.

The flight of Herod, to seek aid from the Romans, was caused by the presence, in Palestine, of the

Parthians, under Pacorus, the son of the King of Parthia. These invaders had been called in by Antigonus, the son of Aristobulus, in order to aid him, after the death of his father and of his brother Alexander, to recover the throne of the Asamonean Princes. The Parthians were admitted into Jerusalem under false pretexts: they plundered the city, and set up Antigonus as King. Antigonus bit off the ear of Hyrcanus, in order to prevent him from ever again performing the duties of the High Priesthood; which were forbidden to any one who had a blemish, or was maimed, in his body.

On the third year after his appointment as King by the Roman Senate, being a Sabbatic year, Herod, aided by Sosius, the Roman general, laid siege to Jerusalem, which Antigonus still held against him. Three lines were drawn round the city; towers were erected by the besiegers; and the attack was commenced on the north. The first wall was taken in forty days; the second in fifteen more. The outer cloister of the Temple then caught fire, and the Romans took the great outer court. During all this struggle, the daily sacrifices were con-

tinually offered by the priests; and Herod allowed the beasts, required for that purpose, to be carried into the sanctuary. On the burning of the cloister, the Jews fled to the inner Temple, and to the upper city. These the Romans took by storm, and spared neither women, infants, nor aged men, in the struggle which followed—being enraged at the obstinacy of the defence. Antigonus was sent in chains to Rome, where he was put to death.

Thus ended the government of the Asamonean Family, after a period of one hundred and twenty-six years; for forty-nine of which they had been independent Princes. The Race had been famous and illustrious; distinguished by purity of blood, by undaunted courage, by the glorious actions performed by its princes, and by the sacred dignity of the High Priesthood. It gave to Jerusalem ten princes and leaders, six of whom held the office of High Priest. Its fall was caused by the disputes of its own members for the rule of Palestine. It made way, by this fall, for the rise of a foreigner and an Edomite, who struck for his crown with the sword

of Rome, and entered Jerusalem as King, through battered walls, and through a sea of blood.

Jerusalem was taken by Herod twenty-six years after its capture by Pompey, and on the same day of the year, namely, on the fast of the third month.



BOOK V.

THE FOURTH DYNASTY.—IDUMEAN KINGS.

BOOK V.

CONTAINING A PERIOD OF 109 YEARS.

Chronology.

ANNO SACRO.	A.S.	A.U.C.
4773	A.S.	717 Herod takes Jerusalem.
4791		735 Herod rebuilds the Temple.
4806		750 Death of Herod.
4815	A.S.	759 Banishment of Archelaus.
4875		819 Jewish war begins.
4879		823 Destruction of Jerusalem.



HEROD, the Idumean King, was thus established in Jerusalem, by the aid of the Roman power. He was a splendid and war-like prince—brave and magnificent, but fierce, tyrannous, and cruel. He murdered Aristobulus, the brother of his wife Mariamne, and the heir of the High Priesthood. This royal youth, when, at the early age of seventeen, he put on the sacred garments, and performed the solemn duties of the

High Priest, at the Feast of Tabernacles, was so beautiful in person and gracious in manners, that he won the hearts of the people. Herod, in fear of the influence he might obtain, caused him to be drowned while bathing, after a banquet to which he invited him, at Jericho.

A terrible earthquake happened in Judea, in the sixth year of the reign of Herod in Jerusalem. In this year also was fought the great sea-fight of Actium, which put an end to the kingdom of Egypt and to the power of Mark Antony, the Triumvir.

After the death of Mark Antony, Herod put to death Hyrcanus, the former High Priest, whose life had passed through so many dangers. He had been High Priest for nine years, after the death of his father, under the reign of his mother, Alexandra. Then he was King for three months only, being deposed by his brother, Aristobulus. He was restored by Pompey, and lived in honour for twenty years. He was then again deprived by Antigonius, maimed in his body, and made a prisoner by the Parthians. He was above eighty years old when he was murdered by Herod.

Established on the throne of Judea, Herod never sheathed the sword. In a fit of mad passion, he slew his royal wife, Mariamne, the most beautiful woman of her time, who had never forgiven the murders of her brother and of her uncle. Fierce quarrels arose in the King's family. He put to death his two sons by Mariamne, Alexander and Aristobulus. He condemned to death his eldest son, Antipater, and, having kept him a prisoner for some time, had him slain, only a few hours before his own death. Finding his end draw nigh, in terrible disease, he gathered all the principal men of the whole Jewish nation into the hippodrome (a place that he had built for the performance of public games, like those of the Greeks), surrounded them with soldiers, and left orders with his sister, Salome, and her husband, Alexas, to have them all slain by the darts of the guards, as soon as he had breathed his last.

Herod the Idumean, with his hands thus red with blood, dared to rebuild that Temple which the shepherd and psalmist, King David, had thought

himself too much of a soldier to begin. In the eighteenth year after the capture of Jerusalem, Herod commenced this great work, which he completed in eight years. The Holy House itself was rebuilt by the priests; but the great cloisters and courts were the work of Herod; who brought the massive marble blocks from the royal quarries, which are now to be seen, closed by an iron door, to the north of the city wall of Jerusalem.

Herod also built the city of Cæsarea, between Acre and Joppa; where he made a moat 200 feet wide, a wall with great towers, and a tunnel, that admitted the water of the sea into the midst of the town. The port is now nothing but a ruin, but it was a place of great importance down to the time of the Crusades. The little pier which still exists is formed out of the noble columns erected by Herod for the temple which contained the statues of Cæsar and of Rome. The site of the great amphitheatre is still to be traced. Herod also built a city, in the Maritime plain, which he named Antipatris, after his father; and another in the valley of Jericho. He rebuilt the Temple of Apollo, at

Rhodes, which had been thrown down by an earthquake. He adorned the city of Antioch; he built public edifices for the inhabitants of Nicopolis; he erected a theatre at Jerusalem, and a very large amphitheatre in the plain. He fortified Samaria; and built there a temple, like the Temple of Jerusalem, surrounded by a great wall, of a furlong and a half long, the ruins of which are still to be seen. The circuit of the wall of the city itself, which he named Sebaste, was twenty furlongs in length. And on a round and flat-topped hill, at the distance of sixty furlongs from Jerusalem, he built another palace and city, which he named Herodium, on the road to his stronghold of Masada. His great castle of Machærus, in Moab, in which John the Baptist was confined and beheaded, was visited, for the first time by an English traveller, by Dr. Tristram, in the year 1872.

Herod the Great had nine wives, by whom he had nine sons and six daughters. His three eldest sons he put to death. His son, Archelaus, succeeded him as Ethnarch, or ruler of the nation; but in the ninth year of his reign was banished, by order

of Cæsar, to Vienne, in France, where he died. Herod Antipas, another son, was made Tetrarch of Galilee. He is mentioned in the Gospels; and was the Prince who beheaded John the Baptist. Herod Philip, a fifth son, was Tetrarch of Trachonitis. Herod the King, who imprisoned the Apostle Peter, was Herod Agrippa, son of Aristobulus, third son of Herod the Great, by Mariamne, the grand-daughter of Hyrcanus, and was thus of the royal Asamonean blood. His son, Agrippa, the great-grandson of Herod the Great, was the King before whom the Apostle Paul pleaded, at Cæsarea.

CHAPTER II.

THE ROMAN PROCURATORS.

HEROD THE GREAT died on the seventh day of the month Cisleu, which fell on the 26th of our November, in the thirty-fourth year after his capture of Jerusalem.

In the spring of that same year, when the shepherds were watching their flocks, in the fields of the hill country, by night, was born at Bethlehem, of the house and lineage of David, that Infant, the history of Whose birth, and life, and death, is the subject of the Gospels.

As Herod had received his power from the Romans, so did he refer the dispositions of his will to the sanction of Cæsar. Varus, the President of Syria, placed a Roman legion at

Jerusalem; and, although Archelaus was allowed to rule over about half the dominion of his father, he was deprived of his power in nine years' time. Judea was then made a part of the Roman province of Syria; and governed by an officer called a Procurator, under the Syrian President. The fifth Roman Procurator was Pontius Pilate, who was appointed in the twenty-ninth year after the death of Herod. It was in the fifth year of Pilate's government that the Crucifixion took place. Pilate was Procurator of Judea for ten years. Marcellus, Cuspius Fadius, Tiberius Alexander, Cumanus, Felix, Porcius Festus, Albinus, and Gessius Florus, then held the office in succession. Since the murder of Aristobulus, the last hereditary High Priest, the dignity of the High Priesthood had been given and taken away, on the slightest occasion, at the will of the King or of the Roman governor. Aristobulus was the eighth High Priest of the second Line. In the first Line, from Aaron to Onias the Third, a descent of forty-five generations, there had been fifty High Priests; thus making fifty-eight in all,

during a period of 1,504 years, without counting Alcimus. But during the 104 years that followed the murder of Aristobulus, no less than twenty-nine persons were invested with the sacred robes of the High Priest.

In the second year of the government of Florus, which was the twelfth year of the reign of Nero the Emperor, began the war that led to the second destruction of Jerusalem. The reign of Herod had impoverished the country, and he had slain many of the most eminent men. Under the rule of a foreign soldier, and with the High Priesthood deprived of its independence and dignity, the country was overrun with robbers, and tumults and slaughter became frequent. Eighteen thousand workmen, who had been employed in the repairs of the Temple, and each of whom was paid his full daily wage, if he worked for only a single hour, were thrown out of employment. Before the arrival of Florus, Agrippa had commenced a wall without Jerusalem, to surround the fourth hill, called Bezetha, or the New City; but this work had been stopped, by the jealousy of the

Roman Government. Distress, disaster, and gloom prevailed throughout the whole of Palestine, and portents of the coming evil were thought to be repeatedly perceived.

CHAPTER III.

THE JEWISH WAR.

THE reign of Herod paved the way for the destruction of the city of Jerusalem, and of the nation of Israel. This King, indeed, brought together under his rule the twelve tribes. But he mingled with them the surrounding people, who had been the old troublers of their peace; and he changed the customs of the place, bringing in Greek habits, and Roman laws.

Herod received his title from the Roman Senate. He captured Jerusalem with the help of a Roman army. He acknowledged the Emperor of Rome as his master, during life, and by his last will; and he accustomed the Romans to govern Palestine as a province of their own.

He did all that one King could do, to destroy the

unity and faith of the people. He brought the dignity of High Priest to the dust, by frequent changes, and by the appointment of unworthy persons. He plundered, murdered, or humiliated the chief men of every tribe. Thus the leaders of the two great Sects, or Schools, which for 300 years had divided the Sanhedrin, but were one in abhorring change or foreign manners, were swept from the land. Of these, the followers of Zadoc, called Sadducees, paid no heed to any doctrine that was not found plainly written in the Law. The other Sect, called Pharisees, who had more power over the people, taught the numerous minute rules of the ritual, and the observance of the Oral or spoken Law, which they held to have been also given by Moses, though not committed to writing. Ten smaller, and more violent, sects divided the people, when their old teachers were gone. The Herodians set the command of the King above all other laws. The Gaulonites, or Zealots, professed to obey no King but the Most High, and were the constant foes of Cæsar, as well as of Herod. The Mehistanites believed in the magical influence of good and

evil spirits. The Essenians gave a dreamy explanation to the Law, and professed to offer no resistance to persecution, thus going like sheep to the slaughter. The great mass of the people were ignorant of all that lay beyond their sight; ignorant of the great power of Rome, and ignorant of the true spirit of their own Law. They were stirred up, by false teachers and false prophets, and by the terror and fury of the time, to expect a sudden display of Divine power, the advent of the King Messiah, and the destruction of all their foes, as if by a thunder blast.

Thus disorder and disaster increased, year by year. Robbers armed with daggers, and therefore called Sicarii, slew whom they chose, even within the courts of the Temple. Jonathan, the High Priest, was murdered. The Roman troops were attacked and insulted, and took heavy vengeance in return. In Cæsarea, and in all the great Syrian cities, the Syrians and Greeks rose upon the Jews, and slaughtered them by thousands. In Jerusalem itself, the horrors of civil war were added to all the other calamities. The Temple was held by one

party, under Eleasar, the Captain of the Temple. The upper city was held by the Zealots, under a leader named John of Gischala, who had fled from the troops of Titus, the Roman general, when he was subduing the smaller cities and open parts of the country. Simon, the son of Gioras, held the lower part of the city. Eight thousand fierce robbers, from Idumea, seized the Temple. Under all the terrors of the Roman attack, these factions shed the blood of one another, like water, in the streets of Jerusalem; and filled the courts of the Temple with the slain.

At length, when Vespasian had been made Emperor of Rome, he sent his son, Titus, to besiege Jerusalem. It is said that this great commander was in England, in the beautiful valley of Stroud, when the orders reached him to sail for the Holy Land. He led a large Roman army through Samaria, and encamped on the Mount of Olives.

It was at the great festival of the Passover, in the 823rd year of Rome, that Titus approached Jerusalem. The city was then full of the men of

every tribe. The Romans cut down all the trees for ten miles around, to build the banks and towers with which they surrounded the city walls. On the fifteenth day of the siege, the first wall, which had been commenced by Herod Agrippa, and completed in haste by the people, and which encircled the fourth, or northernmost hill, was taken. On the twentieth day, the second wall, which defended the north quarter of the old city, was gained. On the forty-first day, as the defence was still obstinate, Titus began to build a wall entirely round the city, so as to prevent the escape of any of the besieged. On the fifty-eighth day, after a battle that lasted for ten hours, the Castle of Antonia, to the north-west of the Temple, was taken, and the Romans then commanded the north part of the Great Court. On the seventieth day of the siege, which was the seventeenth day of the Jewish month Tamuz, the daily sacrifice failed, for want of victims. The people would then have yielded, in sadness and terror, but the Zealots and Tyrants murdered those who spoke of submission. Ten days later, the great north cloister, which

reached from Antonia to the steep valley of the Kedron, was burnt down. At last came the anniversary of that fatal day, the ninth of the month Ab, on which Nebuchadnezzar had set fire to the Temple of Solomon. It was the ninety-third day of the siege, and the sixth day of the week. Then, in the midst of a fierce struggle around the gates and cloisters of the Inner Sanctuary, a soldier threw a flaming brand through one of the gilded lattices of the Holy House. The flames caught the cedar carved work of the Temple. As they rose to heaven, a great cry went up from the Jews. Titus in vain endeavoured to extinguish the flames. The Temple of Herod was thus destroyed; as that of Solomon had been, on the same day of the week and of the month, 646 years before.

The fiercest of the Zealots fled to the upper city, where they held out for twenty-seven days more. Titus was compelled to raise fresh banks to assault the lofty rock. At last the battering-rams were brought to bear against the walls, a breach was made, the Roman troops rushed in, and the City of

David was a Roman prey—piled deep with the bodies of its last defenders.

Some of the robbers fled to Alexandria, in Egypt, when Masada, the great fortress of Herod, had been taken by the Romans. Cæsar ordered the temple of Heliopolis, in Egypt, which was built by Onias, the High Priest, to be destroyed. And thus the last point to which the Jews could look as sacred was overthrown, and sacrifices and offerings ceased, 343 years after the completion of the translation of the Law into Greek.

CHAPTER IV.

THE DESOLATION OF PALESTINE.

JERUSALEM was more utterly ruined by Titus than it had been by Nebuchadnezzar. All the trees around the city, to the distance of ninety furlongs, were cut down. They have never been replanted, and the very climate of the country has been ruined by this mischief.

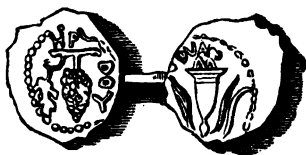
Three of the loftiest towers, and the western wall of the city, were left standing. But all the rest of the walls, all the enclosure of the Temple, and all the buildings of the city, were so laid even with the ground, and so dug up from the very foundations, that there was nothing left, to make those that saw the place believe that it had ever been inhabited. This great desolation occurred 2,250 years after Abraham had paid tribute to the King of Salem.

The Emperor Vespasian sought for all the descendants of the Royal House of Judah, and had them slain; and imposed a tax of two drachmas on every Jew, for the rebuilding of the temple of Jupiter Capitolinus.

In the reign of Trajan, which began twenty-seven years after the fall of the city, a Jew who called himself Bar-Cochebas, or the Son of the Star, declared that he was the Messiah so long expected, and the Star that should arise out of Israel, which Balaam had foretold. The Jews believed in him, and rose in arms throughout every district. They seized nearly a thousand towns and villages; but it is not on record whether they took Jerusalem. Julius Severus led a large Roman army again into Palestine; took the strongholds one by one, slew Bar-Cochebas, and, the year afterwards, overthrew the last hold of the Jews, the fortress of Bether, a strong city, not far from Jerusalem, again on the fatal 9th of Ab.

The Emperor Hadrian attempted to blot out the very name of Jerusalem. He forbade any Jew to come within sight of the place; he declared it a

Roman colony, under the name of *Ælia Capitolina*; and he built a temple of Jupiter on the mountain of the Sacred House. The very existence of the city seems to have been for a time forgotten by those who lived out of Palestine.



BOOK VI.

THE ROMAN EMPIRE AND THE CALIPHATE.

BOOK VI.

CONTAINING A PERIOD OF 1029 YEARS.

Chronology.

ANNO SACRO. A.U.C.

5137	1081	Constantinople made Seat of Empire.
5172	1116	Death of the Emperor Julian.
5374	1318	Death of the Emperor Justinian.
5423	1367	Chosroes, King of Persia, takes Jerusalem.
5438	1382	Heraclius recovers Jerusalem.

HEGIRA. A.D.

5446	16	637	The Caliph Omar takes Jerusalem.
5500	72	691	Abd el Melek builds the Dome of the Rock.
5640	216	831	Al Maimun repairs the Dome of the Rock.
5874	457	1065	The Turks take Jerusalem.
5905	490	1096	The Egyptians take Jerusalem.
5908	493	1099	The Crusaders take Jerusalem.

The Arabian dates are those of the Hegira.

The Christian dates are Anno Domini. This reckoning was first used in the seventh century A.D.



THE establishment of Christianity as the State Religion, by the Emperor Constantine, was the most signal revolution that took place in the whole course of the history of Rome. This Emperor closed all the ancient temples, and endeavoured to destroy the dignity of the city of Rome, by founding a new capital on the Bosphorus, which he called, after his own name, Constantinople.

The Empress Helena, the mother of Constantine, is said to have been the daughter of a British King, whose name is still preserved in that of the town of

Col-Chester. She went on pilgrimage to Jerusalem ; where a cathedral was built, by command of Constantine, under the name of the Church of the Holy Sepulchre, on Akra, the northernmost of the two hills within the ancient city wall. Priests and monks soon gathered to the spot ; and by degrees, a church or a chapel was built to commemorate every event mentioned in the Gospels.

Thus a new city, monkish Jerusalem, arose on the ground over which first Titus, and then Rufus, had driven the plough. A coat of more than twenty feet of ruins lay over the site of the city of Herod. Nothing remained to tell, with certitude, of the ancient buildings ; except the deep ravines, the rock-cut scarps and steps, and the massive foundations of the mighty wall of the Temple. But the pilgrims, who soon flocked to the spot, were told that they saw the very places that had been trodden by the feet of Jesus Christ, the room in which the disciples met, and the tomb in which the Lord was laid.

The Emperor Julian, the nephew and successor of Constantine, did not follow his uncle in changing

his faith. He restored the ancient Roman worship, for which reason Christian writers call him the Apostate. He was a tolerant prince; he repealed the laws against the Jews, and he issued an edict for the rebuilding of the Temple.

The ancient race flocked to Jerusalem from all parts. The foundations of the Holy House were cleared from the ruins under which they lay. But, as the workmen opened the ground, flames broke forth from beneath their feet. This account is confirmed by the fact that, but a few years since, flames appeared, when the foundation of a tower, now called the tower of David, was examined by permission of the Turkish Government. This fire-damp is produced by the long neglected sewage, which fills the mass of ruin. But the alarm which it occasioned caused the stoppage of the work; and the early death of Julian, who fell in battle against the Parthians, at the age of thirty-two, put an end to the short-lived hope of the Jews.

The Christian religion was re-established by Jovian, the successor of Julian; and the priests and monks again invited pilgrims to Jerusalem. The

Emperor Justinian built churches, of which some of the pillars are yet in existence, in the city, and even within the wall of the Sanctuary. Jerusalem continued to be the great centre for the pilgrimages of the East, until forty-nine years after the death of Justinian, which took place 544 years after the destruction of the city by Titus. Chosroes II., King of Persia, then invaded the Roman Empire. He overran Palestine, took Jerusalem by storm, slew tens of thousands of its Christian inhabitants, and burned the churches built by Constantine and his successors.

Chosroes retained Jerusalem for thirteen years. The Emperor Heraclius then obtained a series of brilliant triumphs over the Persian forces. He recovered Egypt and Palestine, and entered Jerusalem on foot, in the garb of a pilgrim. The churches were rebuilt, and the Christian worship restored. But tranquillity lasted for only the short term of seven years. After the successive rule of Assyria, Persia, Macedon, Antioch, Edom, Rome, and of Persia and Rome for a second time, it was now the turn of Arabia to give a master to the Holy City.

CHAPTER II.

ISLAM.

MOHAMMED is the name of the Arabian Law-giver. He is regarded by the hundred and thirty millions who hold the faith of Islam, with no less veneration than that which is paid to Moses, by the existing six millions of Jews. Of all the wonders of which the wonderful East is the source, none are stranger than those of his history. We cannot linger to tell it here, although it has never yet been truly told to English boys and girls.

Mohammed overthrew idol worship in Arabia, and established faith in the One God, who is worshipped alike by the Jew, by the Christian, and by the Moslem. He respected the sacred books of both the Old and the New Testament; and

venerated the relics of the patriarchs and prophets, thought to be found in the Holy Land. ♦ His writings are contained in the Koran, which is the text-book both of the law of Islam, or the Mohammedan faith, and of the language of Arabia.

Mohammed began his preaching two years before the date of the capture of Jerusalem, by Chosroes. The establishment of his power dates from his flight from Mecca, in the year 622 of the Christian era. This is called the Hegira; and all the Mohammedan years, which consist only of twelve moons each, are counted from the new moon which fell on Thursday, the 18th of July, in that year.

The law of Mohammed, like that of Moses, is at once sacred and civil. Thus the successors of Mohammed were called Caliphs, as being the supreme heads over all those who accepted the Koran. In the tenth year of the Hegira, the Caliph Abu Bekr, the first successor of Mohammed, led the Saracens, an Arab tribe, to invade Syria and Palestine.

The Emperor Heraclius raised a large army to

defend his Eastern provinces. In the twenty-third year of the Hegira, Abu Obeidah, the general of Omar, the second Caliph, took Damascus, after a siege of seventy days; and soon after defeated the army of Heraclius, at Yermuk, near Emesa, in a battle which lasted for several days, and in which 40,000 soldiers were slain.

Abu Obeidah then marched upon Jerusalem; and summoned the Patriarch, as the Archbishop of Jerusalem was called, either to accept the Koran, or to pay tribute to the Caliph. The Patriarch, being pressed by the besiegers, refused to submit, except to the Caliph in person; and Omar left Medina, and pitched his camp on the Mount of Olives.

The Caliph Omar promised the Patriarch Sophronius security for the persons, and respect for the worship, of the Christians, in return for their submission to the Saracen power. He then entered the city, and asked the Patriarch to lead him to the place where David had prayed. Sophronius took him first to Constantine's Cathedral, and next to a church that had been built on the southern hill

of the former city. Neither of these places was that which Omar sought. At last the Patriarch led him to the ancient gate, in the southern part of the great western wall of the Temple enclosure, which is still known by the name of the gate of Mohammed. Such ruin was around, that Omar had to crawl on his hands and knees through the gate. In the centre of the deserted enclosure, the live rock of the Sakhrah, the highest point of the Temple hill, rises above the ground. It had been used by the Christians as a dunghill, in their blind hatred of the Jews. The Caliph recognised the spot he sought, and began with his own hands to cleanse it from pollution. This visit to the site of the altar of Solomon took place 1643 years from the foundation of the Temple.

The Caliph Omar built a large timber shelter over the Sakhrah rock. He purified the precincts of the Temple. Fifty-five years later, Abd el Melek, the ninth Caliph, built a noble edifice on the spot.

CHAPTER III.

THE NOBLE SANCTUARY.

THE DOME OF THE ROCK is the name which the Arabian writers have given to the beautiful building, which the Caliph Abd el Melek raised, in the seventy-second year of the Hegira, over the rock on which the great altar of King Solomon once stood. It is one of the finest works of the great Saracen builders. It has been called the Mosque of Omar ; but it is not properly a mosque, or place of public worship, but a *mihrab*, or shelter, such as the Moslems rear, over the tombs of saints and prophets, for private prayer. The Dome of the Rock is an octagonal, or eight-sided, building, measuring sixty-eight feet on each of its sides. It does not stand east and west, like churches, mosques, and temples, but has been built so

as to be parallel with the rock-cut platform on which it stands, and which covers the site of the Inner Sanctuary of the Temple of Herod. In the centre rises a lofty dome, supported by four great piers. Between these are placed twelve marble columns, which are of eleven different patterns, having been taken from more ancient buildings. There is a second row of similar columns without, making a double aisle around. Pointed Saracenic arches arise from these columns. The great dome is lined with Mosaic work, in which is found an inscription in ancient Arabic letters, giving the date of the building. The light of day enters through glorious windows of richly stained glass, and falls, with a subdued lustre, on the venerable rock of the Sakhrah.

The Caliph Abd el Melek spent, on this noble work, a sum of money equal to the whole taxes of Egypt for seven years. When the work was complete, a hundred thousand dinars still remained. This the Caliph offered to the architect, and, on his refusal to accept it, the gold was spread over the dome as gilding. Such was the store of costly

spice, with which the House was perfumed on its opening, that those who went there to pray were known, as they went forth into the city, by the scent clinging to their garments.

One hundred and fifty years after the building of the Dome of the Rock, it was repaired by the Caliph Al Maimun. His name is engraved in large copper plates fixed on the doors, and was inserted in place of that of El Melek, in the Mosaic inscription, although the date was left untouched.

One hundred and eighty years after the restoration by Al Maimun, a great earthquake threw down the cupola of the Dome of the Rock. It was rebuilt by the Imaum Abu el Hasan in six years, according to an inscription engraved on the wooden framework. Marvellous legends are told, by the Arabian writers, of the preservation of the Dome during three other terrible earthquakes.

The whole great court of the ancient Temple is now known as the Masjid, or Mosque, of Omar. It contains, beside the Dome of the Rock, a real mosque, or place for public worship, called El Aksah, and numerous smaller buildings, one of

which is a miniature of the Dome of the Rock, and is said to have been erected as its pattern. The rock-cut steps of some of the ancient gates of the Inner Sanctuary yet exist; and the Moslems have built graceful arched screens. where they give admission to the platform.

CHAPTER IV.

THE CALIPHS.

THE Christian inhabitants of Jerusalem lived in quiet, under the rule of the Caliphs, until a strife arose for the throne, on the death of the famous Haroun al Raschid, between his three sons. Then the churches were laid waste, and the people sought safety in flight.

When the Caliph Al Maimun repaired the Dome, the Patriarch Thomas found means to repair the Church of the Holy Sepulchre. A hundred and forty years later, the Emperor of Constantinople gained many victories over the Saracens, and overran Syria. The Christians of the East were exposed to the vengeance of the Moslems, on the retreat of the Greek forces; the Church of the Holy Sepulchre was destroyed, and the Patriarch

was put to death. Forty years after this, the Caliph El Hakem, a man whose violence was the result of actual madness, ordered the total destruction of this church (which had been rebuilt), as being the scene of the yearly ceremony of the descent of the holy fire, which the Greeks still believe comes down from heaven at Easter.

El Hakem, before his death, allowed the Christians to rebuild their churches; and that of the Holy Sepulchre was completely restored, under his grandson's reign. With this Prince, who was named El Mostanzer Billah, ended the third line of Caliphs, called the Fatimite dynasty. Melek Shah, the chief of the nomadic tribe of Turkomans, then established his authority in Egypt and Syria. This Prince took Jerusalem, after a lengthened siege. The rule of the Turkoman Sultans, and for a short time again that of the Egyptian Caliphs, lasted till the close of the first period of the Mohammedan occupation of Jerusalem.

CHAPTER V.

THE TENTH CENTURY.

AS the thousandth year after the birth of Christ drew near, a great awe fell upon Christendom. The doctors of the Church had borrowed, from the Rabbis of the Jews, some of their mystic calculations as to dates. They thought that this 1,000 years would mark the limit of the Divine patience; and that Christ would then come to judge the world. Men ceased to build, to marry, to till the ground. Had it not been for the doubt whether the 999th or the 1,000th was the fated year, the fruits of the earth would have failed, for want of the labour of the ploughman.

When this much feared date had passed, and the expectations had proved false, a great activity replaced the previous state of idleness. Then the

great lords in France, and in other parts of Europe, began to build towers and castles. Then churches and cathedrals were founded; as it was thought there would be another 1,000 years for them to shelter the worship of the people.

Then again princes thought of conquest, and of founding long lines of powerful rulers. Two-thirds of the century had just passed, when the Confessor laid the foundation of Westminster Abbey, and when the Conqueror came to be crowned within its walls.

A new passion now seized the minds of men. If Christ delayed his coming, might it not be in anger with those who owned his name, and yet left the sites of his cradle, and of his tomb, in the hands of those who persecuted the Christian pilgrims.

From the time when Constantine and his mother gave names, of Christian sound, to the new buildings of Jerusalem, pilgrims never ceased to visit the Holy City. St. Jerome, to whom we owe the Latin version of the Scriptures, went on this pilgrimage, and founded a monastery at Bethlehem. We have

the itinerary of a pilgrim from Bordeaux in the fourth century. St. Cyril wrote of the Holy Sepulchre a few years later. Arculphus and St. Willibald were there in the eighth century. Theoderic described it in the twelfth. At the present day, hundreds of pilgrims flock to the holy places. No one who has not seen the intense fervour of these men, their devotion to their object, their firm belief in any legend that is told them, the way in which they prostrate themselves on the earth, go round the churches on their knees, or even are led, by a child, round some specially venerated spot, with their foreheads pressed to the earth, as they crawl over the flags, can quite realise what is meant by the word pilgrim.

The few voyagers who returned to Europe, stirred up the hearts of their listeners by their wild tales. They told of wonders of healing, wrought at the sacred spots, and of full pardon for crimes past. They told of the mockeries of the unbelievers, and of the tribute extorted by the Saracen. Jerusalem became a household word. When the minds of men are full of great passion, or great expectation,

the first who gives voice to their feelings is often made immediately their leader. The most violent counsels are those which then most readily sway the mass. So it was at the time of the first Crusade.

CHAPTER VI.

THE FEUDAL SYSTEM.

IT is not easy, for those who live in the busy England of to-day, to bring home to their minds the wild hope of the Crusaders. We must look steadily back to the past, to be able at all to understand what then took place.

For 2,500 years, the history of Europe has been closely bound to that of the city of Rome. As a kingdom and a commonwealth, the Romans grew in power. They became first masters of Italy, and then masters of Europe, to the Rhine, the Danube, and the Tweed. Their manly courage, endless perseverance, love of country, and law-abiding temper, gave them success in war and in peace. But with power came wealth, luxury, and idleness. To be a

citizen of Rome was to be free from the need to work. Corn from Sicily and Africa, public baths of the greatest comfort, the amusements of the amphitheatres, were all provided, without charge, for the citizens. In a climate where life is delightful, the Roman had only to enjoy his lot.

The old virtue of the people faded, under this sunshine of wealth. They allowed the great offices of the state, which had formerly balanced one another, to be all held by one man. Augustus Cæsar was Consul, or civil governor; Pontifex Maximus, or high priest; Imperator, or commander of the army; and Tribune, or protector of the poor, an office more sacred than either of the others. Thus he became the absolute master of the city, and of the world, as far as the Roman arms were feared; and he left this terrible power to the long line of sixty-six Roman Emperors.

Under this Empire, all that was noble in the stern old Roman character, disappeared. Courage and counsel failed, and the fierce tribes of the north, no longer in fear of the Roman sword, swept over Europe like a flood. The Goths, and the Huns,

and the Vandals; the Franks, and the Lombards; the Saxons, the Danes, and the Normans; rushed to conquest for 600 years. The orderly history of our own country begins at a time dating from the Norman Conquest, when these foreign tribes had become rooted to the soil they had won, and mingled in blood with the older inhabitants.

A new order arose from this conflict. The duty of the soldier was everywhere held to be the noblest aim of man. The chiefs trained their sons to arms, and a brotherhood grew up among the leaders and their descendants. A nation was ordered as one great family. The King was supreme; but was bound, himself, by the law he had to administer. The great peers and lords were bound to render military service to the King; and were, in their turn, sovereign in their own estates. Youths of gentle blood were trained, in manners and in arms, as the pages of noble barons, and as the squires of brave knights, before they were themselves admitted to the knightly order—in which all were brothers.

Honour, faith, truth, love of right, respect for

the weak, guardianship of the widowed and the orphan, respect for the temples and the ministers of religion, were the objects dear to the age of chivalry. Trouble and evil, no doubt, ever abounded, but there was a noble life open to a noble man.

Out of this age and spirit of chivalry, grew, as a flower, the practice of knight-errantry. If a man was strong, able in war, and gentle in spirit and in training, he burned, at times, to redress wrong, and to defend the right that was oppressed by might. He set out in search of adventures, in which he might do good service. The first Crusade was a great adventure of knight-errantry—fired by the deep religious spirit of the time, but marked and clouded by its ignorance.

The order of society that existed in England, after the Norman Conquest, and through great part of Europe, is called the Feudal System. Under this grew up Chivalry, or the Order of Knighthood. We have yet to explain two other words that must be used in speaking of the Crusades. These are the Papacy and the Monastic Orders.

CHAPTER VII.

THE PAPACY.

CHRISTIANITY was first preached in Rome, by the Apostle Paul, in the third year of the reign of the Emperor Nero. The Jewish war commenced nine years later; and the first Christians, who were Jews by blood, were treated as rebels by the Romans. Fifty years after the fall of Jerusalem, when the Jews revolted from Rome, under the leading of their false Messiah, the Son of the Star, they treated the Christians as apostates. And the Romans visited with cruel torments their refusal to serve in the legions, or to offer incense in the temples.

The legends of the early Church preserve the names of the first thirty-three bishops of Rome, each of whom was, in turn, a martyr. But when

Constantine changed the religion of the State, he sent a silver crown to Sylvester, the thirty-fourth bishop, and honoured him as the representative of the Christian Church.

Five hundred and forty-nine years after the arrival of the Apostle Paul in Rome, the Emperor Phocas gave to Boniface III., the sixty-sixth bishop, the title of Universal Bishop. The word Pope, or Father, was used later, and the Pope claimed to be the Primate, or head, of the Catholic, or Universal, Church.

In the year 755 A.D., Pepin, King of France, bestowed the province of Ravenna on Stephen III., the ninety-third Bishop of Rome. From this date to the year 1866, the Popes were temporal Italian princes.

Christendom was divided into parishes, or ecclesiastical divisions, each of which had its parish priest. A certain number of parishes formed a diocese, or province superintended by a bishop. The Pope claimed the power of appointing, or confirming, every bishop. Thus, under the most famous and able Popes, the power of the Papacy

was greater than had formerly been that of the Roman Emperors

As far back as history goes, in the East, there were men who devoted their time to meditation and to prayer. Such men were some of the prophets—such was John the Baptist. They often dwelt in caves, or hollow trees, and lived on roots and berries, or the alms of the charitable. In the early ages of Christianity, these men became so numerous that they formed bodies. They still kept the name of monk, meaning one who dwells alone, but they lived in great houses, called monasteries. They were governed by Priors and by Abbots, and all the monks of the same rule were governed by a General, who lived at Rome. Four great Orders, as they were called, grew up, besides smaller communities. To the learned order of the Benedictines, Europe owes great part of the learning of the Middle Ages. The monastic orders, living under rigid rules, were called the regular clergy. The parish priests were called the secular clergy. Noble abbeys and rich monasteries soon rose throughout Christendom; and the

Pope thus became the head of two great armies, the regular and the secular clergy. He made use of the Orders to check and control the bishops, if they endeavoured to act with independence. Thus, in every hamlet throughout Christendom, the Pope had his faithful agents.

We can now understand the wonderful movement, which ran like wildfire through Europe, when Henry IV. was Emperor of Germany, Philip I. King of France, William Rufus King of England, and Urban II. Pope. This movement produced the first Crusade.

CHAPTER VIII.

THE FIRST CRUSADE.

POPE after Pope had desired to win Palestine from the Moslem, and to establish the Papal primacy over the Eastern Christians, who refused to own the claim. The Emperor of Constantinople had besought the aid of other Christian Princes, to roll back the steady tide of Turkish conquest. So much violence and war, public and private, vexed the people of Europe, that the clergy thought the best hope of peace; at home, lay in shifting the scene of warfare to the East.

A monk, called Peter the Hermit, went as a pilgrim to Jerusalem. He suffered many things on his pilgrimage, but nothing afflicted him more than the calamities of his fellow pilgrims. The Patriarch of Jerusalem received him, and wept

over the troubles of his flock. The heart of Peter was deeply moved. His imagination took fire. He returned through Italy, towards his native province of Picardy, and had an audience of the Pope; to whom he told his desire, to go forth as the herald to summon the princes and people of Christendom to a holy war.

Pope Urban bade Peter preach this war, under the name of a Crusade. The monk crossed the Alps, and began his task in France. Barefoot and bareheaded, in his pilgrim's garb, he went from town to town; and everywhere he told of the Holy Sepulchre that needed champions, and of the pilgrims that needed protectors. Pardon for sin, and peace of conscience, he promised to those who should lay aside their private brawls, and take arms, as the soldiers of Christ. As the minds of men became heated with a wild and devout trouble, the Pope held a great council at Clermont. He declared the Peace of God—that is to say, he put under the protection of the Church the feeble, the poor, and the young. He called on Peter to tell his tale to the Council; and when the Pope himself

spoke, and told how the moment had come for the holy war, a great shout of "God wills it!" burst forth. Adhemar, Viscomte de Lombes, and Bishop of Puy, in Auvergne, was the first to take the cross. Raymond, Count of Toulouse, one of the six lay Peers of France, was the first lay noble to do the same. From the high country of Auvergne and Languedoc, the cradle of the old Gaulic kings, went knight and noble, having first set in order their estates; and left their wives and little children at home. The spirit ran through the other provinces of France—Normandy, Brittany, Anjou. Soon the knights and nobles were followed by almost every man able to bear a pike. The forge of the armourer glowed night and day. By the spring of the year 1096, 100,000 men had gathered, on the banks of the Meuse. They called on Peter the Hermit to lead them; and he sent forward the van of this great armed host, under a knight who had the unpromising name of Gualtier Sans Avoir—or Walter Lack-all.

The first body of the Crusaders marched down the banks of the Rhine; passed through Germany

without increasing their numbers ; passed, with more difficulty, through Hungary ; but were attacked by the Bulgarians, near Belgrade, and many were there slain. The rest at last reached Constantinople, outside of which city the Emperor Alexis allowed them to await their comrades.

The second body, under Peter himself, took a somewhat different route, and on arriving at Semlin, found marks of the misfortunes of their friends. They rushed in fury on the town, and slew the inhabitants. But the Bulgarians fell on them, near Belgrade, slew a fourth part of the fighting-men, and captured the baggage, the women, and the stores. At last the remnant of the host joined the followers of Walter, at Constantinople.

Other bands followed from Germany. One body of 20,000 was destroyed in Hungary ; another, which began its pilgrimage by the murder of the Jews, in the German cities, met a like fate. When at last the Saracen land was reached, and the city of Nicea was attacked, by the direction of Peter and Walter, the Sultan of that city fell on the Crusaders with such fury, that but

3,000 men, out of a host of perhaps a quarter of a million, are said to have escaped. This was the end of the expedition of the people, who started without their nobles and leaders.

The Count of Toulouse led a better-ordered force; and the most famous princes of the time—Godfrey de Bouillon, Duke of Lorraine; Robert, Duke of Normandy, brother of the King of England; Robert, Count of Flanders, another of the Peers of France; Stephen, Count of Blois, the father of our King Stephen; and Hugh le Grand, brother of the King of France—each led his own knights. Bohemond, son of Roger Guiscard, the Norman Lord of Sicily, Calabria and Apulia; and his cousin Tancred, the hero of one of the finest poems in the Italian language, the “Jerusalem Delivered” of Tasso, came from Italy. The first Christian knight who was slain in arms in the Crusades, fell in Epirus, in the army of his kinsman, the Count of Toulouse; he was named Sir Pierre de Reignier; and his brother, Sir Pons, was mortally wounded at the same time.

When the different armies met before Nicea, the host is said to have contained 100,000 knights.

They laid siege to the city, which threw itself under the protection of the Greek Emperor. They then marched on, harassed by the Saracens, and distressed by heat and drought, to Antioch. This wealthy city fell, after three weeks' siege; but not before the Crusaders had begun to suffer from famine. By the month of July, some 20,000 fighting-men, out of all the armed host, alone arrived within sight of Jerusalem.

It was on Friday, the 14th of July, 1099, that the Crusaders stormed Jerusalem. They bathed the streets in blood, and spared neither the aged nor the infirm, women nor children. The attack commenced on the anniversary, according to the lunar month, of the capture of the city by Titus, 1,019 years before. A week was given to rejoicing, and then the chiefs of the Crusade assembled to elect a King of Jerusalem. The Count of Flanders proposed his kinsman, Godfrey of Boulogne, who was at once accepted by the Council. He proposed to take the title of Baron of the Holy Sepulchre; but his name ranks in history as that of the first Christian King of Jerusalem.

From the time of the Crusades the ancient noble houses of Europe have borne the emblems by which their chieftains were known, when their faces were hidden by their helmets. These emblems, which are called heraldic bearings, were embroidered on the surcoats of the knights, and represented on their shields. On the seals of ancient charters, the sculptures of old monuments, and the coins of the crusading princes, representations yet exist of the armour and attire of the time, and of the bearings of the knightly lines.



BOOK VII.

**JERUSALEM SINCE THE CORONATION OF THE
FIRST CHRISTIAN KING.**

BOOK VII.

CONTAINING A PERIOD OF 769 YEARS.

Chronology.

ANNO SACRO. HEGIRA. A.D.

5909		1100	Death of King Godfrey.
5927		1118	Death of King Baldwin I.
5940		1131	Death of King Baldwin II.
5953		1144	Death of King Fulke.
5953		1147	The second Crusade.
5971		1262	Death of King Baldwin III.
5982		1173	Death of King Amaury I.
5995		1186	Death of Kings Baldwin IV. and V.
5996	583	1187	Capture of Jerusalem by Saladin.
6000		1191	The third Crusade.
6012		1203	The fourth Crusade.
6026		1217	The fifth Crusade.
6036		1227	The sixth Crusade.
6038	627	1229	Jerusalem ceded to the Emperor.
6048	637	1239	The Saracens leave Jerusalem.
6053	642	1244	The Kharezmians take Jerusalem.
6057		1248	The seventh Crusade.
6079		1270	Death of the King St. Louis.
6351	949	1542	Suliman walls Jerusalem.
6675	1282	1866	Ordinance Survey of Jerusalem.



ODEFROI DE BOULOGNE,
whom we call Godfrey, Duke
of Lower Lorraine, bore the
brightest name among the famous band of nobles,
who fought in the first Crusade. His birth was
illustrious. He descended, in the seventh gene-

ration, from Baldwin Bras de Fer, or Iron-arm, Grand Forester of Flanders, and the Princess Judith of France, daughter of the Emperor Charles II., and widow of Ethelwulf, King of England. By his grandmother, Maude of Louvain, he also claimed a direct descent from Charlemagne. He had two brothers: Baldwin, who succeeded him on the throne of Jerusalem, and Eustace, who married Marie, daughter of Malcolm III., King of Scotland, and was the father of the wife of King Stephen of England.

The iron arm of the old Count of Flanders was possessed by his descendant, who is said to have struck off the head of a camel at a blow. But Godfrey was not only strong above other men, but pure, gentle, and modest; handsome in person, and gracious and simple in manner. When the princes offered him the crown, in the Church of the Holy Sepulchre, he refused to wear a golden circlet, where Christ had worn a crown of thorns. He reigned for only three hundred and sixty days. His epitaph, in the Church of the Holy Sepulchre, was a Latin in-

scription which may be translated in these simple words :—

“Here lies the illustrious Duke, Godefroi de Boulogne, who gained this whole country for the Christian worship; whose soul, may it reign with Christ.”

Baldwin, the brother of Godfrey, succeeded to the throne. He had previously held the sovereignty of Edessa, a province to the west of Antioch, including the ancient Mesopotamia, which had been subdued by the Crusaders on their march to Jerusalem. He was a warlike and able prince, defended his country against the constant attacks of the Saracens, captured Tripoli and Beyrout, in northern Syria, and built a stronghold, called Montreal, or Mount Royal, on the site of the ancient city of Dhiban, in Moab. The ruins of this place now cover the tops and sides of a pair of twin hills, surrounded by a common wall at their base. The black basalt blocks of the earliest builders strew the ground. Here, in the year 1868, the Rev. Mr. Klein, of Jerusalem, discovered a block of basalt, with a surface of about seven square feet, on

which was sculptured, in ancient letters, an edict of a King of Moab who lived in the time of Ahab, King of Israel ; 2,660 years before the date of the discovery of this ancient record.

King Baldwin reigned for eighteen years. He died, stricken by fever, on an expedition for the conquest of Egypt. He was succeeded by his cousin, Baldwin du Bourg, who had obtained the lordship of Edessa, when King Baldwin I. left it for Jerusalem. Baldwin II. was crowned at Bethlehem, as had been Baldwin I. In the sixth year of his reign, he was made prisoner by the Saracen Prince of Aleppo, who bore the same name as that of the ancient King who ruled Moab at the time of the invasion of Palestine under Moses. He passed some years in captivity, being ransomed after the death of Balak, who was killed in battle by Jocelyn, Count of Edessa.

During the reign of Baldwin II. the two great military Orders of the Knights Hospitallers and Knights Templars were founded. The former, called also the Knights of St. John, had a monastery near the church of the Holy Sepulchre, and

received a charter from the Pope, in the year 1113. In order to be admitted to this Order as a knight, it was necessary to be eighteen years of age, born in legal wedlock, and noble for four descents on each side. There exists a space in Jerusalem, uncovered by houses, which was the site of their Hospice; it is called the Muristan. The history of this great brotherhood is full of interest. The Order was ruled by a Grand Master. It consisted of eight nations, or langues—namely, Provence, Auvergne, France, Italy, Arragon, England, Germany, and Castile; each of which was governed by a Grand Prior. The Grand Hospitaller belonged to the langue of France, the Mareschal to that of Italy, the Grand Chancellor to Castile, the Grand Bailly to Germany, and the Grand Turcopoll to England. The knights wore a black surcoat, on which was a white cross with eight points, known as a Maltese cross. In the poetry of the ancient heralds, these points were said to signify the eight beatitudes, or blessings pronounced by Christ, in the Sermon on the Mount. On the fall of Jerusalem, the Knights Hospitallers went to Cyprus, and, later, established

their home at Rhodes. They were attacked there, in the year 1311, by Ottoman, Sultan of the Turks, with an overwhelming force, and their successful defence was due, in great measure, to the courage of Sir Pierre de Reignier, a descendant of the first victim of the Crusades. In 1434 Amadeus VII., Count of Savoy, distinguished himself in the defence of Rhodes, and the house of Savoy have borne the white cross, on a red shield, ever since, in commemoration. In 1523, Rhodes was captured by the Turks, and the knights then established themselves at Malta; which they held until it was taken by the English, in the war against Napoleon. The Order still exists in name; and the scarlet uniform and gold-striped trousers of its knights are to be seen in the courts of the Roman Catholic princes of the Continent.

The no less famous Order of the Knights Templars had a more disastrous fate. They were established in 1128, and held their chapters within the ancient circuit of the Temple. They acquired extraordinary wealth and power. Their Grand Master ranked himself with kings. The beautiful round church

of the Temple, in London, belonged to their establishment. They wore a white mantle, on which was a red cross with two cross bars, such as is called a patriarchal cross. Their war-cry, "Beau-séant!" was emblazoned on their banner. The Order was suppressed, with great treachery and cruelty, by King Philip IV. of France and Pope Clement V., 180 years after its establishment. Sir Jacques de Molai, the Grand Master, and three of the principal Officers of the order, were burnt to death, in the year of the battle of Bannockburn. It is recorded that the Grand Master, while bound to the stake, summoned the Pope, within forty days, and the King of France, within one hundred and sixty days, to appear before the judgment seat of God, to answer for this great crime. Both the Pope and the King died within the time indicated. King Louis XVI. of France, who was murdered in the year 1793, was confined in the Temple, or hotel of the Knights Templars, in Paris, which had been thus wickedly seized by his ancestor, Philip IV., 480 years before.

CHAPTER II.

KING BALDWIN III.

KING GODFREY and King Baldwin left no children. King Baldwin II., who had married an Armenian princess, left only two daughters, the Princesses Millicent and Alice.

According to the rules of the feudal system, in all Europe, (except certain countries that held what was called the Salique law,) a fief, or military dignity, was held to be in abeyance, if the last holder left no children but daughters. The estates were said, in that case, to fall to the spindle. The lance, or emblem of the knight, was leaned against the wall, till a boy baby was born to either of the daughters, and was then placed on his cradle. Thus the descent of the great houses was kept up.

The kingdom of France, and some fiefs within its limits, such as the dukedom of Orleans, were ruled by the Salique law, or custom of the Franks; according to which daughters had no inheritance.

* Most of the wars of succession arose from the Salique law. In our own times, civil war has long raged in Spain, owing to the illegal act of the last King of the house of Bourbon, who repealed the Salique law in favour of his daughter, to the prejudice of his brother and his descendants.

In the descent of the crown of Jerusalem, much inconvenience arose, not from the existence, but from the absence, of this barbarous law. Seven Kings, of five different families, mounted the throne, in only four generations, in right of their wives. One of these ladies had no fewer than four husbands, so that the history is rather difficult to disentangle. The heads of four Royal lines at the present day claim, in virtue of different descents, the right to bear the title and arms of King of Jerusalem.

The first of the Kings of Jerusalem, in right of the spindle, was Fulke, Count of Anjou, the

husband of the Princess Millicent, eldest daughter of King Baldwin II. By a former marriage; with the heiress of the Count of Mans, he was the father of Geoffrey Plantagenet, the husband of the Empress Maud, Queen of England. By Queen Millicent he had two sons, Baldwin and Amaury, the first of whom succeeded him, on his death, in 1144, under the title of Baldwin III. This King, after a reign of eighteen years, was succeeded by his brother Amaury.

The course of the history of Jerusalem, during the eighty-eight years for which the city was held by the Christian Kings, was marked by constant warfare. The knightly race never took root in the soil of Palestine. As the old Crusaders died, they were succeeded by more feeble sons, born, for the most part, of Eastern mothers. And it was only the stream of fresh blood from Europe, due to the constant supply of pilgrims, and to the seven Crusades, that followed the one headed by Adhemar, Raymond, and Godfrey, that enabled the little colony to keep the Saracens so long at arm's length.

The second Crusade was preached by St. Bernard, Abbot of Clairvaux, a monk of that same mountain race which had given the first impulse to armed pilgrimage, fifty years before. . Wonderful legends are told of St. Bernard. His preaching led to a great march of Crusaders, from France and from Germany. So deep was the ardour excited by his eloquence, at a great meeting at Vezelai, that the King of France and the Abbot tore up their own garments, to make the crosses which the people demanded at their hands. King Louis IV., called the Young, himself took the cross. So did his proud and fiery wife, Queen Eleanor, who was Duchess of Aquitaine in her own right ; and who afterwards married King Henry II. of England, and was the mother of King Richard Cœur de Lion, and of King John. The Emperor Conrad III. of Germany followed their example.

The great German army was entirely destroyed by the Turks ; only the Emperor, his nephew, Frederic Barbarossa, or Red Beard, and a few followers, escaping. King Louis lost all the flower of his army, before reaching Antioch ; and, after

lingering a year in Palestine, returned to France in the autumn of 1149.

The one triumph of the reign of Baldwin III. was the capture of Ascalon, which was as great a thorn in the side of the Christian Kings of Jerusalem, as it had been previously to those of the House of David. The king took Ascalon in 1153. Four years later, he married the Princess Theodora, the beautiful niece of the Emperor of Constantinople. He died of fever, at Beyrout, in the thirty-third year of his life, and the eighteenth of his reign.

CHAPTER III.

KING AMAURY I.

THE reign of Amaury, the brother and successor of Baldwin III., and the sixth Christian King of Jerusalem, lasted for eleven years. It was chiefly notable for his expeditions against Egypt; but the lustre of his arms was tarnished, by perfidy and by avarice. It is during this reign that we first hear the name of Saladin, one of the most illustrious of the age.

The feudal chieftains, who thought no more of slaughtering the Paynim, as they called the Saracens, than if they had been so many swine, little knew how much Europe owed to the East. They dishonoured the site of that glorious Temple, where the God whom they acknowledged had been worshipped for 1,000 years. They forgot, in their

scorn of the Jews, that it was a Jew of Tarsus who had brought Christianity to Rome. Europe owed its most signal progress, from the days of Augustus Cæsar to those of the Emperor Charles V., to the Arab learning that spread in consequence of the Crusades. The great works of the Grecian poets, philosophers, and orators, were known to the Arabian scholars; and their study shed a new light, amid the gross darkness which had overspread monastic Europe. The taste of the Persian and Arabic artists and architects was fine and cultured; and a knowledge of their work was one main source of the beauty of the Gothic architecture of England, France, the Low Countries, and Germany. Even the steel armour, which formed the defence of the knights, was first due to the wonderful skill of the Eastern armourer. No King of England, as represented on his great seal, wore mail, or armour of steel rings, before the Crusader, Richard Cœur de Lion. Henry II. wore a leather surcoat, covered with small circular iron plates. Solid plates were afterwards introduced to defend the arms and knees; and little

by little, plate-iron was fitted to the whole body, and mail disappeared. Even at the present day, the cutlers of Birmingham cannot make such swords as those for which Damascus has been long famous.

But Saladin was famous for more than arts and arms—for virtues that were rare among the Crusaders; excepting King Godfrey, and, later, St. Louis, and a few other bright names. Respect for truth; inviolate observance of promises, whether made to friend or to foe; mercy to the feeble and defenceless; simplicity of life; contempt of avarice; regard for learning and learned men, whatever their creed or blood—these were among the chief glories of the character of Saladin. His great military skill and courage were proper to the time; but were perhaps not superior to those of some of the crusading chieftains.

Saladin was a Kurdish chief, and succeeded his uncle Shirkoh as commander-in-chief of the forces of the Caliph of Egypt. He was appointed Regent of Damascus by the Caliph of Bagdad, and took

the title of Sultan, under which he ruled all the Mohammedan people of the East.

King Amaury died in his thirty-eighth year, sinking, as did many of the Crusaders, from disease brought on by neglect of the habits proper to the climate of the East. He was succeeded by his son Baldwin IV., called the Leper, as being afflicted by that terrible disease, the leprosy. The young King was only thirteen years old, and it soon became clear that he was unfit for the stern duties of his crown. The next heir of the blood of the Angevin King Fulke was Sybil of Anjou, eldest daughter of King Amaury. She was married to William Longuepée, or Long Sword, son of William IV., Seigneur of Montferrat; a house descended from the Dukes of Saxony, and from a daughter of the Emperor Otho II. This knight dying, shortly after his marriage, Sybil married Guy de Lusignan. By her first marriage, she had a son called Baldwin, who survived his uncle, Baldwin the Leper, by only a few hours. This child King is known as Baldwin V., and died in the year 1186. Sybil was then crowned Queen, as her grandmother Millicent

had been, on the death of her husband, King Fulke, forty-two years before. Her husband Guy was crowned with her. He was the ninth Christian King of Jerusalem, and he held the city for only a year.

CHAPTER IV.

SALADIN

SALADIN raised his standard, for the holy war which was to recover Jerusalem to Islam, in the spring of the year 1187. He marched from Damascus, and besieged Kerac, in Moab, a stronghold which the crusading builders had made impregnable, until cannon were invented. This was now held by Rénè, a cadet of the ancient French house of Chatillon-sur-Marne. He was the grandson of Gaucher I. of Chatillon, so named from using his sword with the left hand. Rénè married, first, Constance, Princess of Antioch, the grand-daughter of King Baldwin II.; and afterwards the widow of Homfray, Lord of Kerac. Secure in this fastness, Rénè laughed at the treaties made by King Guy with Saladin, and

attacked the Moslem pilgrims, on their way to Mecca. On the arrival of the Egyptian troops, under the command of his son, Saladin marched upon Jerusalem.

A great battle was fought, on the plain at the foot of the double-peaked mountain of Hattin (an ancient volcano, which is thought by some to be the spot on which the Sermon on the Mount was spoken), in July, 1187. The Crusaders were 50,000 in number, but they were utterly routed. King Guy, his brother Godfrey, the Grand Masters of the two military orders, René de Chatillon, and other knights, were taken prisoners. Saladin killed René with his own hand, as the penalty of his breach of faith. The doctrine which taught the Crusaders that a priest had the power to absolve a man from his sworn promise, was a main cause of the loss of Palestine to Christendom. Two hundred Templars and Hospitallers were killed, after the battle.

Saladin then took possession of Acre, which made no resistance. He took, successively, the different towns and strongholds to the north, the west, and the south of Jerusalem; and sat down

before that city, in the month of October. After the first attack on the walls, the Patriarch offered to yield the place. Saladin demanded a large ransom from the inhabitants; but finally allowed many thousands to depart, on their declaration that they had not the means of payment. These exiles made their way to Tripoli, where they were inhospitably received, and thence became dispersed over Syria. The oratory and images which had been erected in the Haram, or Temple enclosure, were removed; and the leaders of the Moslems then commenced, with their own hands, the purification and repairs of the buildings of Abd el Melek.

Thus terminated the Christian occupation of Jerusalem. The title of King was borne by four crusading chiefs, after the fall of the city; although not one of them ever recovered its possession by arms. These were, Henry, Count of Champagne, the third husband, and Amaury de Lusignan, the fourth husband, of the Princess Isabelle d'Anjou, second daughter of King Amaury I.; John de Brienne, Count d'Eu, husband of her daughter Constance; and the Emperor Frederic II., husband

of Yolande, daughter of King John de Brienne. After the death of this Emperor, the title was claimed by the heirs of the house of Lusignan, of Montferrat, and of the Empire. The Pope gave the title of King of Jerusalem to Charles of Anjou, King of Naples. Before the war in Italy, in 1859, which led to such important changes in the map of Europe, the arms of the kingdom of Jerusalem were borne by the Emperor of Austria ; by the King of Spain, as male head of the Spanish branch of the House of Bourbon ; by the King of the two Sicilies ; and by the King of Sardinia, the representative of the Counts and Dukes of Savoy. The rights of the house of Lusignan had been ceded, by its last descendant, Catherine Cornaro, to the Republic of Venice.

CHAPTER V.

THE THIRD, FOURTH, FIFTH, AND SIXTH CRUSADES.

THE capture by Saladin put an end to the Christian kingdom of Jerusalem; although the empty title of King was still borne, and the city was again, for the short space of two years, held by the Christians, in virtue of a treaty.

The news of the fall of Jerusalem produced shame and grief throughout Europe. Pope Gregory VIII. preached a third Crusade; and Philip Augustus, King of France, took the cross. Before the French troops were ready to start, Henry II., King of England, died. His son and successor, Richard, called Cœur de Lion, or Lion-heart, on account of his fierce courage, was struck with remorse for his frequent disobedience to his father, and took the Crusader's pledge. A tax, called the

tithe of Saladin, was levied on clergy as well as laity ; and the Jews were robbed and murdered, by way of a good beginning for the Crusade.

The Kings of France and England embarked their troops, at the ports of Genoa and Marseilles. They wintered in the island of Sicily. King Richard did not reach Palestine until June, being delayed, by his marriage with the Princess Berengaria, of Navarre, and by stopping to conquer the island of Cyprus. The two Kings laid siege to Acre, which was taken the next year ; and Richard obtained such fame for his valour, that King Philip, unable to brook his superiority, returned to France. He then attacked Normandy, of which the King of England was Duke, owing allegiance, as such, to the crown of France. Richard quarrelled with Leopold, Duke of Austria, in Palestine, and was taken prisoner by the Germans, on his way back to England. He continued at war with King Philip until his death, in 1199.

The strength and courage of Richard were so remarkable, that the women of Palestine were long accustomed to frighten their children by his name.

It is said that once, when he was ill, and demanded pork for dinner, his cook, unable to procure it, dressed part of a Saracen, who had been killed in a recent battle, and served it up to his master. The King relished the dish so much, that he called for the head of the hog, and was much diverted when the cook, in great terror, was obliged to produce the black face of the Saracen. King Richard never set foot in Jerusalem. He burst into tears, the only time that he came within sight of its walls. Before sailing for England, Richard made a peace with Saladin, by the terms of which Ascalon was to be destroyed, and the sea-coast, from Tyre to Jaffa, was left to the Crusaders.

In the year 1190, Frederic Barbarossa, Emperor of Germany, died at Tarsus, on his march to Palestine. Guy de Lusignan, who still bore the title of King of Jerusalem, and to whom Richard of England made a present of the kingdom of Cyprus, died in 1192. On his death, Henry, Count of Champagne, the third husband of Isabelle d'Anjou, second daughter of King Amaury I., was saluted as King of Jerusalem.

In 1193, the Sultan Saladin died of fever, at Damascus. He left a spotless name, and was revered by his countrymen as the recoverer of the city of Jerusalem, and of the greater part of the Holy Land, to the faith of Islam.

King Henry of Champagne died in 1197; and his widow married Amaury, brother of Guy de Lusignan. He died in 1209, and Constance, the daughter of Isabelle d'Anjou by her second husband, Conrad of Montferrat, then inherited the shadowy crown. She married John de Brienne, Count d'Eu, who was therefore acknowledged as the twelfth Christian King of Jerusalem.

A fourth Crusade was attempted, in the year 1201, by Baldwin, called the Courageous, Count of Hainault, and also, in right of his wife, Count of Flanders. On this occasion, the city of Constantinople was taken by the Crusaders, and a Latin dynasty was established there, in the 810th year after the division of the Eastern and Western Empires, on the death of Theodosius, the sixty-sixth Emperor of Rome. Baldwin was succeeded on the imperial throne by his son Henry, who

died in 1216. Henry was succeeded by Pierre de Courtenai, a grandson of King Louis VI. of France, who married Yolande of Hainault, the daughter of Baldwin. Baldwin II., the grandson of Pierre, lost Constantinople in 1261; when Michael Palæologus restored the line of the Greek Emperors. Under the seventy-sixth Greek Emperor, Constantine Palæologus, in the year 1453, the city was taken by the Turkish Sultan, Mohammed II. Constantinople has since that date remained in the possession of the Sultan.

Nine years after the Crusade of the Count of Hainault and Flanders, took place the saddest event of the time—the Children's Crusade. The misfortunes of the Crusaders, and the crimes and riot of their camp, produced such an effect on the world, that the clergy declared that the Sepulchre of Christ could only be recovered by hands that were pure from sin. They spoke of the 144,000 children whom the last prophet of Hebrew blood saw in vision, standing on Mount Sion; and they called on the children of France and Germany to win back, with their feeble little hands, what their

iron-clad and martial fathers had been unable to defend. Tens of thousands of these little creatures rose at the call. They were seized with a perfect madness to take the cross ; and they set off from their homes, trusting to the charity of Christian people, and to the conduct of the holy angels. But no miracle was wrought in their behalf. They perished by the way, of cold on the mountains, of heat and drought on the plains, of want everywhere. Many of them were entrapped by pirates and sold as slaves. Misery and disaster were the fruits of this adventure of the children ; and a heavy charge lay at the account of the priests, who had raised the cry which sent them forth.

In the year 1217, a Crusade was led by Andrew, King of Hungary. The troops made no attempt on Jerusalem ; but passed through Palestine, and besieged and took Damietta, in Egypt. They marched thence on Cairo ; but the Nile knew its appointed time to rise, though the European invaders did not, and those who escaped drowning by the flood, had to yield to the mercy of the Sultan.

Frederic II., the twenty-fourth successor of

Charlemagne, in the empire founded by that great prince, had taken the cross before King Andrew marched. But he was delayed in leaving Germany, owing to the strife in which he was engaged for the imperial crown with Otho IV. In the year 1227 he had promised to sail, but was again delayed by illness. The Pope, on this, excommunicated him, and Frederic, in return, issued a manifesto against the Pope. He then sailed, in despite of the Pontiff, and arrived at Acre with 600 knights. He was acknowledged by the knights of the military Orders as King of Jerusalem, in right of his wife Yolande, to whom her father, King John de Brienne, had ceded his title. The Pope continued his hostility to Frederic, although, in his turn, he had to flee from an insurrection in Rome. The Emperor made a treaty with the Sultan El Melek el Kamil, the nephew of the great Saladin, by virtue of which he entered Jerusalem; and placed the crown on his own head, in the Church of the Holy Sepulchre, in the year 1229.

The treaty made by the Emperor Frederic was

for ten years. Frederic returned to Europe; and the Saracens marched from their stronghold of Kerac, and surprised Jerusalem without resistance. The Duke of Bretagne and the Count of Champagne then led a small force to Palestine. Richard, Count of Cornwall, second son of King John of England, followed their example, in the hope of securing his election as Emperor of Germany, but returned without effecting anything of importance.

CHAPTER VI.

THE KING SAINT LOUIS.

IN the year 1244, Jerusalem was seized by the Kharesmians, an Asiatic people, who were driven from their own country by the Tartars, and had been offered a settlement in Palestine, by the Sultan of Egypt. They murdered both Christians and Moslem, and tore up the very tombs of the Christian Kings. The Templars, the Hospitallers, and the Teutonic Knights, a German Order, joined with the Saracen Princes of the north of Palestine to resist them, but were routed, with great slaughter. It was not until after two pitched battles, with the Egyptian troops, that the Kharesmians were destroyed.

In hope of raising from its low estate the kingdom founded by the Crusaders, Pope Innocent IV.

preached the seventh Crusade. Its history may be best read in the life of St. Louis of France, ninth King of that name, which was written by John, Sieur de Joinville, seneschal of Champagne. In the year 1243, this noble writer tells us, great illness fell upon the King, at Paris, by which he was brought to such extremity, that one of the ladies, who watched by his side, wanted to draw the sheet over his face, saying that he was dead ; but another lady, who was on the other side of the bed, would not suffer it, for the soul, she said, had not yet left the body. While listening to this dispute, the King began to recover. As soon as he could speak, he called for the cross, which was brought to him. The Queen Mother, Blanche of Castille, was almost as much distressed on hearing of her son's resolve, as she was rejoiced at his recovery.

In 1248 King Louis sailed from Aiguesmortes, in Languedoc, in advance of his army of 50,000 men. He waited at Cyprus till his troops arrived, and landed at Damietta, in Egypt. Here he was detained by the floods of the Nile. When he was able to advance on Cairo, he became entangled among the

canals which run through this country, and was greatly harassed by the enemy. A sickness broke out in the camp. The Count of Artois, the King's brother, was killed. King Louis himself fell dangerously ill. Amid much suffering, all the Crusaders who escaped death, including the King himself, were taken prisoners by the Sultan. After two months' captivity, they were released, on yielding the city of Damietta to the Egyptians, and paying a ransom of 400,000 pounds of silver.

King Louis then sailed for Palestine. Out of 2,800 knights, who had accompanied him from France, but 100 reached Acre. The King remained four years in the Holy Land; during which time he redeemed 12,000 Christians from slavery. He then returned to France, at the urgent call of his Council.

But King Louis still wore the cross, to the great sorrow of his most faithful servants. In 1268, he arranged for the eighth and last Crusade. He landed at Tunis, where he was seized with illness; and he died, before Carthage, on the morrow of St. Bartholomew, in the year 1270.

The Crusaders gradually lost their footing in Palestine, until, in the year 1291, Acre, their last stronghold, was taken by storm by the Saracens. The Sultan of Cairo then ruled all the Holy Land. In the year 1453, Constantinople was besieged and taken by the Sultan Mohammed II., and it has been the seat of the Caliph since that time. Successive Sultans have repaired the Noble Sanctuary, and its Dome and Mosque. The present wall round Jerusalem was built by Suliman the Magnificent, in 1542. The architect set it out, on the south, far within the proper limit of the ancient fortifications, and paid the penalty of his error by the loss of his head.

The obliteration of the ancient landmarks by the plough; the thick coating of rubbish that chokes the ravines; and the loss of all local tradition, in consequence of the banishment of the Jews; form excuses for the error of the Turkish architect. For the same reasons, modern writers have been hopelessly perplexed as to the lines of the ancient walls. It is only in the course of the year 1873 that the construction, by Lieutenant

Conder, R.E., of a contour map of the rock levels of the site of Jerusalem, has given a certain basis for investigation. The present walls only partially follow the course of the ancient wall of David and Solomon. The eastern wall of the Haram, or Noble Sanctuary, occupies the original line. The scarped base of the great northern tower of the ancient wall, which is referred to, under different names, by Jeremiah, by Nehemiah, and by Josephus, together with a portion of the great rock-cut ditch mentioned by Strabo, enable us to identify the course of about five hundred yards of the present north-western wall of the city, as occupying the ancient site. On the west, the wall of Sultan Suliman has been pushed out, as much as three hundred yards, beyond the ridge of rock that afforded the most natural line of defence. There are indications that, in this portion of the work, the line of the wall of Agrippa has been followed; but this is not yet ascertained. In the north-east angle of the city, there are rock scarps to the present ditch, that seem to prove that the second wall, men-

tioned by Josephus as alone encompassing the northern quarter, ran, in some places, on the line now fortified. Further details are in course of discovery; but there is now little difficulty in tracing the progress of the siege under Titus, by the aid of Lieutenant Conder's map.

In 1447, the Dome of the Rock was injured by fire, and repaired by the Sultan. At the same time the monks were turned out of a monastery which was erected over a spot said to cover the tomb of David, on the hill now called Mount Zion. In 1475, the Sultan himself made a pilgrimage to Jerusalem. Six years later, the Noble Sanctuary was repaired, and the Christians were allowed again to take possession of the Church of the Holy Sepulchre. Storms, famines, and pestilences; changes of governors; and the disputes among the different sects for the custody of the holy places; have been the chief events in the history of Jerusalem, since the fall of the Christian kingdom.

CHAPTER VII.

MODERN JERUSALEM.

JERUSALEM, at the present time, is governed by a Turkish Pasha, who is under the orders of the Pasha of Damascus, the representative, in Syria, of the Caliph, or Sultan of Constantinople. It is still a walled city, being surrounded by the wall, strengthened by numerous square towers, that was built by Suliman the Magnificent, in 1542.

The traveller who first beholds Jerusalem as he approaches from the west, by the road from Jaffa, is disappointed in the view. After a long and weary ride, over desolate hills, he comes in sight of the white, shapeless domes of the Russian buildings; behind which stretches a long, turreted wall, with massive square towers, rising among gardens. Beyond, is the brown and dusty outline of the

Mount of Olives; with the line of the Moab mountains rising, in purple mist, on the horizon.

To one who approaches from the east, the view is far more impressive. From all the hill-tops of Moab, which are visible from Jerusalem, the Holy City can be seen; its domes and minarets gleaming through the pure air bright against the morning sun. The caravan road from Jericho, by which horsemen must travel, winds over rock and loose stones, on the south-eastern flank of Mount Olivet. On reaching the crest of the ridge, Mount Zion comes in view, crowned with the Mosque of David, and traversed by the southern wall; but much that lay within the ancient city of David is now only a rough field. The road mounts a second ascent, and then the whole city lies before the view. The noble Dome of the Rock rises, as one of the most gifted of modern pilgrims has said, like a ghost from the earth. So rose, in former times, the great Porch of the Temple; its polished marble angles, and twin brazen columns, glittering in the sun, with the deep shadow of the lofty doorway, always open towards the east, between them. Day

and night went up the smoke, from the three fires that ever burnt on the great altar, in front of the Temple Porch. Pillared cloisters ran along the top of the great fortress wall of the Temple, which rose sheer up from the depths of the dark ravine of the Kedron. On this spot, or on one commanding a like view, eighteen hundred years ago, stood One, who, as He beheld the city, wept over it, at the thought of its coming fate.

The visitor who has reached the city is very likely, on his first walk round it, to follow the footsteps of the great rebuilder, Nehemiah, as he went forth by night, two thousand three hundred years ago. Going out by the gate of the Jaffa road, and turning to the left, the great depth and steep sides of the ravines strike the attention. The marks of former ruin are everywhere: all that is not bare rock is covered with loose broken stones. The colour of the rocks is very fine—grey, with streaks of rusty brown. In the morning, all the lower parts of the hills are wrapped in grey shadow, while the peaks of Olivet glow red in the sun. Women bearing water-bottles, men winnowing corn,

flocks of goats as black as pitch, are to be seen round the pool of Siloam, as in old time.

As the traveller advances towards the east, the great wall of the Sanctuary comes in sight, its rich tawny masonry rising from an enormous pile of rubbish. Columns of ancient buildings have been built into this wall; some are of green porphyry, some of red granite. It is probable that this use of the ancient relics was the work of the Crusaders, as the same structure occurs in the great crusading fortress of Cæsarea.

The inhabitants of Jerusalem are a mingled people. There are two races of Jews—the Sephardim, who have some of the old dignity of their ancient blood; and the Ashkenazim, who are of the lowest orders, and resemble the most disreputable European Jews. The Turks move quietly through the streets, or sit with the long pipe of the hookah in their mouths, looking on with the air of masters. The Christians are of so many sects and races, that it would take too much space here to describe them. There are four Patriarchs, at the head of the four principal Sects—the Greek, the

Latin, or Roman Catholic, the Armenian, and the Coptic. Each of these communions has its own buildings and rites of worship, and all jealously divide the charge of the Church of the Holy Sepulchre. The most numerous pilgrims, who reach Jerusalem now, are Russians, belonging to the Greek Church. An immense hospice has been built, by the Russian Government, to the west of Jerusalem, to entertain these pilgrims; and their arrival at Easter, and the scene when the sacred fire is given out from the Church of the Holy Sepulchre, on Easter-day, is full of the very fervour of the Crusaders. The liquefaction of the blood of St. Januarius, at Naples, and the sea-festival of St. Nicholas, at Bari (which is still attended by tens of thousands of pilgrims from throughout Italy), are almost the only festivals now kept up in Europe, at which a visitor may see with what faith, with what earnestness, and also with how much ignorance, our ancestors set forth on the Crusades.

CHAPTER VIII.

THE TEMPLE.

NO building in the world has been more famous than the Temple at Jerusalem. There is no building of which more has been recorded, by ancient writers. But it was not until the city of Jerusalem had been surveyed by the Royal Engineers, and the foundations of the great wall of the Temple laid bare by their mines, that any one, in modern times, was able fully to understand the mighty plan of King Solomon.

The Temple of Jerusalem has been three times built, and as many times destroyed. A temple to Jupiter was raised upon its site, by the Emperor Adrian. A timber *Mihrah*, or oratory, was reared over the Sakhrah, or sacred rock, by the Caliph Omar. The Dome of the Rock, which now stands

there, and which was built as a place for private prayer, by the Caliph el Melek, is the sixth sacred building that has been reared over the threshing-floor of Araunah the Jebusite.

The hill of Moriah, on which the Temple stood, is divided from the city by a valley on the west. A deeper ravine, through which the Kedron flows, separates it from the Mount of Olives on the east. The Holy House was built on the summit of the hill. It looked towards the sunrise, on the day of its foundation. It was 130 feet long, 102 feet wide, and the pinnacle of the porch rose to the height of 173 feet above the floor. It was built of white marble, polished with such beauty, that it shone in the sun like silver. Two side buildings, of like workmanship, stood, one on either hand, being each as long as the Holy House, and of half its width. They were divided from it by open aisles of 9 feet wide; windows were pierced in these buildings, set in lattice-work of gilded cedar wood. The walls of the Holy House, and of the two side buildings, were covered with planks of cedar, wrought with carven cheru-

bim and palm-trees. The lovely carved work of Grinling Gibbons, in the choir of St. Paul's Cathedral, was intended to recall an idea of these sacred aisles ; where alone, in the Holy Land, representations of the human face were to be seen. Marble paving covered the ground, and the doors were overlaid with plates of gold.

The Holy House stood in a separate court, 130 feet square, surrounded by a wall of its own, called the Canon. To the east of it was another court, of the same size, surrounded by a low dwarf wall of marble, called the Gison. Here stood the great brazen altar, 14 feet high, and 28 feet square. At each corner it had a hollow horn ; it had a path-way round it for the priests ; and the ascent to it was by a sloping brazen bridge, rising from the floor of the court on the east of the altar. The altar stood on the rock now called the Sakhrāh ; and the blood channel on the north, between the base of the altar and the place of slaughter, has been lately discovered.

Around the two courts of the Temple and the altar, which were not entered by any but the

priests, and which are spoken of together as the court of the Priests, was the court of Israel ; into which the men of the nation, who were in a proper condition of health and purity, alone were allowed to enter. The level of this part of the Temple was rather more than 3 feet lower than the Priests' court. It surrounded the Priests' court on three sides, but the western wall of both courts was in the same line.

Outside the court of Israel lay an area of 720 feet square, the floor of which was 11 feet lower than the court of Israel. Into this court the women, as well as the men, of the Jewish nation, were allowed to enter, but foreigners were forbidden to pass the boundary. This was a division of lattice-work, called the *Druphactos* ; within was a raised gallery, 14 feet wide, which was reserved for the women alone.

This third court was surrounded by a fourth, called the outer court, great court, or court of the Gentiles. It is the only portion of the Temple of which the size is not recorded, and its dimensions were long unknown. But we now know its actual

size, from the discovery of the foundation course of the great wall which surrounded it. The enormous stones of this course are 50 inches deep. They are let into the living rock; and some of them yet bear the masons' marks of the ancient Phœnician builders, employed by King Solomon. The height of this great wall, at the south-eastern angle, was 150 feet, and the ravine sank below it yet another 90 feet, to the course of the Kedron. The ancient writers might well say that the depth was terrible.

The size of this great outer court was 1,600 feet north and south, and 980 feet east and west. It was surrounded by a portico, or cloister, with marble pillars and a cedar roof. This cloister was double, on three sides of the court. On the south side, it had three aisles, of which the centre was 45 feet wide, and 100 feet high, and the side walks were 30 feet wide. The roof was of carved and gilded cedar. This was the Solomon's Porch, mentioned in the Gospel.

The Inner Sanctuary, or court of Israel, was also surrounded by a cloister, with marble pillars and a cedar roof. The eastern wall of this raised portion

of the Temple courts, which was sometimes called the Top of the Mountain, was so built that the sun threw no shadow from it at noon; and for this reason the courts, although four-sided, were not exactly square. Some of the ancient steps, hewn in the rock, are yet to be found, determining the place of several of the seven gates of the Inner Sanctuary, each of which had its prefect, or captain. The seven gates were closed and locked during the night, and also during the service of the Temple. They were all opened and shut, at the same moment, on a signal given by the Governor of the Temple, by the seven prefects.

It was at the eastern gate of the Inner Sanctuary, which was made of brass, and was so heavy that it required fifty men to open and close it, that the Virgin Mary, like other Jewish mothers, was led for her purification. And it was at the entrance of this same Inner Sanctuary that the Child Jesus, as a first-born son, was presented, according to the Law; and that the aged Simeon uttered his prayer to depart in peace.

The great outer wall of the Temple mountain

contained numerous gates. On the east side, however, there was only one, which was used for the procession of the High Priest to the Mount of Olives, to offer the sacrifice of the red heifer. This gate is called the Golden Gate, and there some ancient masonry is yet to be seen. Two gates on the south, called the Huldah, or weasel, gates, led through adits, or tunnels, which rose gradually to the level of the great court. Two of the gates on the west opened on to stone bridges; leading one to the northern, and the other to the southern, hill of the ancient city.

At the north-west corner of the great court was built a tower, which from the time of Nehemiah to that of the Asamonean Kings was called Baris; and which Herod rebuilt, under the name of Antonia. The scarped base of this tower is now to be seen, rising to the height of 40 feet above the level of the Haram. Here the Apostle Peter was imprisoned; and hither the Apostle Paul was borne by the soldiers, from the violence of the people in the outer court of the Temple, after the gates of the Inner Sanctuary had been

shut. The court was paved with large polished stones; and was the place, called the Pavement, mentioned by the Evangelists, where Christ was brought forth to the people, by Pontius Pilate, before the Crucifixion. The southern of the twin hills, on which ancient Jerusalem stood, is now called Mount Zion. But this name, as appears from the book of Maccabees, was applied, in ancient times, to the whole area within the city walls, including the mountain of the Temple.

CHAPTER IX.

A BIRD'S-EYE VIEW.

THE lofty summit of Hermon, towering to the height of 10,000 feet above the Mediterranean Sea, commands a wide prospect over Syria and Palestine. To the north, the view is bounded by a mountain wall; rising ridge beyond ridge; dotted with clumps of cedar; and piercing the sky with jagged peaks. The grey bulwarks of the range are cleft with dark, long-cast shadows; and extend to the west, till they are bounded by the shining, golden waters of the Mediterranean.

To the east, a brown, desolate plain stretches out until it blends with the blue horizon; broken by a solitary mountain peak, which rises at the distance of 150 miles. In the midst of this barren

waste, the white walls and spiry minarets of Damascus gleam from a green oasis. A range of black, volcanic country is furrowed with deep ravines, from the borders of which shoot up great isolated cones. The shadows of their own sides are cast into the broken craters, as we see the similar shadows flung in the mountains in the moon. Neither trees nor water relieve the dusky colour of this northern frontier of Moab. Great whirlwinds of dust move in columns over the plains; and, like a cloud on the far horizon, looms the faint outline of Nebo.

To the south, lies Palestine. Olive-gardens and vineyards, into which the bears come down from Hermon to eat the grapes, clothe the foot of the mountain. In a circle of dim grey hills, with the magic beauty of a dream, lies the calm green lake of Galilee. The white domes of Tiberias gleam in the sunshine. The flattened summit of Mount Tabor (the profile of which Raphael introduced in his last great picture—the Transfiguration) peeps over tumbled ranges of hills; and a long dusky line

runs from the twin horns of Hattin to the low promontory of the ladder of Tyre. The mole of that once famous port stands out black against the gleaming sea. At the distance of 80 miles from Hermon, Carmel rises gradually from the bay of Acre, to El-Maharakah, the eastern summit of the ridge; the spot which tradition venerates as the scene of the sacrifice of Elijah.

The points that thus strike on the eye are all luminous with historic associations. There is not one that does not tell of some great event in past time. The bare, desolate plain is at once a symbol and a consequence of the barbaric rule of the Turkish power. The fairy-like beauty of the green island in its midst, recalls the names of the great Caliphs, and the legends of Haroun al Raschid. The cloven summit of Hattin looks down on the scene of the most utter and disastrous defeat that ever befel armed Christendom, when King Guy de Lusignan, the Grand Masters of the Military Orders, and all the knights and nobles of the Cross, went down before the sword of

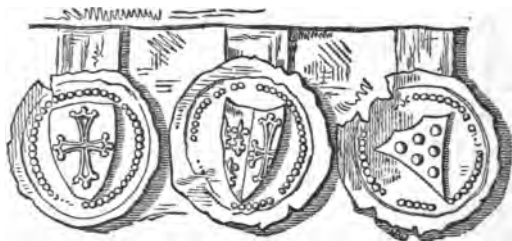
Saladin. Mount Tabor has beheld a yet fiercer and wilder warfare, in which the great historian of the wars of the Jews played his part as a leader. Tiberias witnessed the splendour of the Idumean Kings, mighty builders that they were. The mole of Tyre recalls the patient toil of the soldiers of the invincible Alexander. The name, as well as the memory of Elijah, yet haunts the ridge of Carmel. It was from the dimly-discerned summit of Nebo, that Moses, when about to die, looked forth over the land of promise. The lake of Galilee kissed the feet of that last Son of the Royal Line of David, whose betrayal and murder were followed by the utter desolation of city, country, and nation.

The rapid glance which, in the foregoing pages, we have cast over the history of Jerusalem, may be thought not altogether unlike such a bird's-eye view as can be taken from the peak of Mount Hermon. With outlines dimmed by distance, but yet distinctly fixed in chronological relation, scene after scene of the long story has risen before the view. Nor has the interest of that story been confined to the Holy Land. Each of the great

Powers that have aided to make the world what it now is, has, in turn, marked its handwriting on Palestine. The feudal system, in the Holy Land only the dream of a century, built there its keeps and castles; and the pennons of the oldest *noblesse* of Europe fluttered in the defiles of Judea. The once awful dignity of the Papacy sent pilgrims, bishops, and soldiers, to Jerusalem. On this spot Imperial Rome terribly proved her relentless, resistless force. The conquering path of Alexander, who passed over the East like a whirlwind, was checked for months before Tyre; and the great victor revered the High Priest of Jerusalem. For a thousand years ascended, from the sacred rock of Moriah, the smoke of the morning and evening sacrifice. The great Legislator of the Monotheistic Faith was borne, in this region of earth, to a sepulchre unknown to man. The cradle of Christianity lay in a country which Christendom has been unable to call its own for more than a single century.

The student who reads aright the history of

Jersualem, will thus acquire, almost unconsciously, no small knowledge of some of the most salient points in the written history of mankind.



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